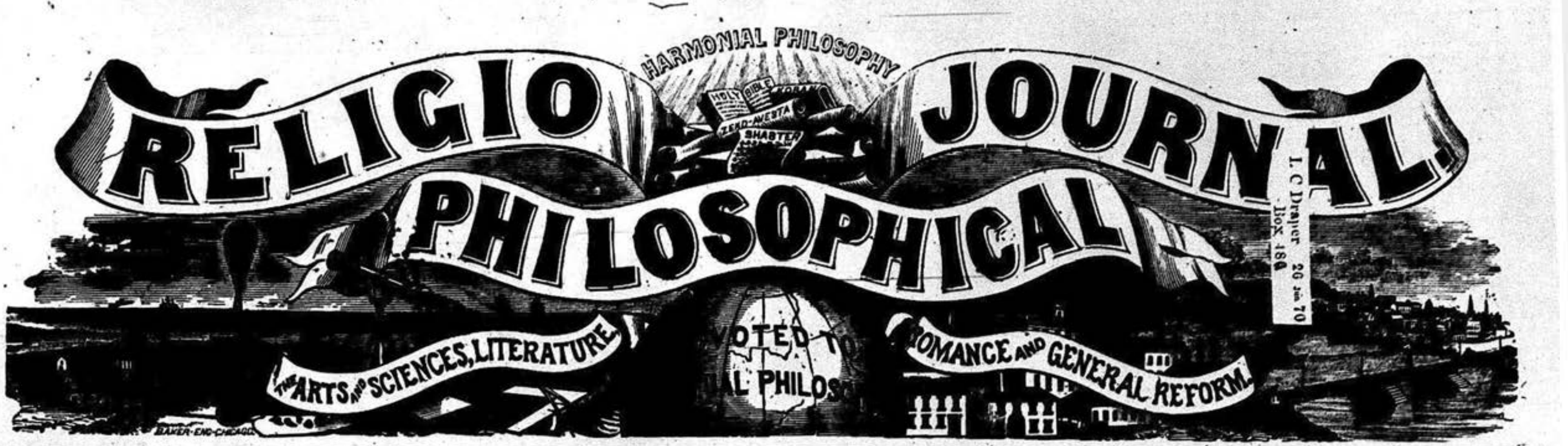


$3,00 PER YEAR IN ADVANCE.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MAY 7, 1870

VOL. VIII.—NO. 7.

Literary Department

Grandfather's Pet.

This is the room where she slept,
Only a year ago,—
Quiet, and carefully swept,
Blinds and curtains like snow,
There by the bed in the dusky gloom,
She would kneel with her tiny clasped hands and pray!
Here is the little white rose of a room,
With the fragrance fled away!

Nelly, grandfather's pet,
With her wise little face—
I seem to hear her yet
Singing about the place;
But the crowds roll on, and the streets are drear,
And the world seems hard with a bitter doom,
And Nelly is singing elsewhere—and here
Is the little white rose of a room.

Why, if she stood just there,
As she used to do,
With her long light yellow hair,
And her eyes of blue—
If she stood, I say, at the edge of the bed,
And ran to my side with a living touch,
Though I know she is quiet, and buried and dead,
I should not wonder much.

For she was so young, you know—
Only seven years old,
And she loved me, loved me so,
Though I was gray and old.
And her face was so wise, and so sweet to me,
And it still looked living when she lay dead,
And she used to plead for mother and me
By the side of that very bed.

I wonder, now, if she
Knows I am standing here,
Feeling, wherever she be,
We hold the place so dear?
It cannot be that she sleeps too sound,
Still in her little night-gown dressed,
Not to hear my footsteps sound.
In the room where she used to rest.

I have felt hard fortune's stings,
And battled in doubt and strife,
And never thought much of things
Beyond this human life;
But I cannot think that my darling died
Like great strong men with their prayers untrue—
Nay! rather she sits at God's own side,
And sings as she used to do!

◆

For the Religio-Philosophical Journal.

PLAN OF SALVATION.

BY JOHN SYPHERS.

The Plan of Salvation must certainly be one of the most singular things that was ever heard tell of. There is to-day, nearly or quite one hundred different versions of it abroad in the land.

There is no unity of plan to be found among all the creeds extant. Each and every petty little sect or party has its own peculiar plan of Salvation, and stoutly declares that its plan is the one ordained by God himself, and plainly taught in the Bible, and that all other plans are mistakes. The Baptists have their plan; the Methodists theirs; Presbyterians theirs; Campbellites theirs; Catholics theirs, and Universalists theirs, although not very well defined, as all will be saved at any rate, plan or no plan!

Now to take all these various plans and analyze them thoroughly by separating them into their elementary parts, we will find that they present to the human mind, the most singular anomally that the world ever saw.

The plans of the old regulars, who call themselves "Orthodox," are all nearly similar to each other, although each one possesses peculiarities of its own, sufficient to justify its believers in hating the members of all other orders quite heartily. The orthodox all have an immense big blue pill, which they thrust down the throats of sinners, and unless it works thoroughly and throws them into convulsions, fits and spasms, there is no hope or salvation for them. I have often seen at camp meetings, as high as from fifteen to two dozen great strapping big sinners, all under the influence of these pills at once, rolling and tumbling, howling and praying in such a manner as to be heard for miles up and down the hollows and across the prairies,—the preachers also taking on most dreadfully,—rubbing their hands, exhorting, singing and praying—seemed to be in extacies at the very special outpouring of the Holy Ghost upon these poor, ignorant wretches whom they had well nigh set crazy, throwing themselves in every direction, howling and wailing. The orthodox pill is the strongest dose of all, being composed of hell fire, cheap brimstone blue mass, and corrosive sublimate! This pill it is believed would kill the devil himself, if he was not like our doctors, too sharp to take his medicine! This pill used to operate pretty effectually on the people, but now the world demands a milder medicine. But here come the Universalist doctors with their little homeopathic sugar-coated pills—everybody can take them. Oh, they are so nice! so agreeable! so gentle and so sweet, that many strain their mouths wide open, and cry, "Pour down your pills, for we have hope only in your plan of universal salvation."

The Campbellite must have "faith, repentance and baptism for the remission of sins" as the center and circumference of his plan. He doesn't take much stock in hell fire, but still thinks it best to keep a little of it on hand, to use in very extreme cases. He will not dispense with it entirely, but uses it very sparingly. His motto is, "more water and less hell fire." "More love of the Lord and less terrors of the Law;" "The fear of the Lord is the beginning of slavery, but the love of God leadeth man to repentance."

But what is the world to do in this great perplexity of plans? No two of them are alike; the people are pulled and hauled in every direction. Now the plain fact is this, there is not now, and never has been any definite plan on the subject of salvation at all. Christ himself never thought of such a thing. If the salvation of the world was contained in some very definite plan of salvation, then Christ was wise enough to know it; he was also good enough and cautious enough to tell man that it was highly necessary, that he should write out that plan very definitely and specifically in a book and leave it to the world, as there would be then no chance for mistake on a subject so vital to the happiness of the people. It is safer to obtain a thing direct from head quarters than to pick it up after it has floated far down the muddy stream.

No two men have ever had precisely the same experiences in their spiritual development. No two men are organized alike. Hence the impossibility of the application of one and the same definite plan in the case of each and every sinner.

Men cannot be developed spiritually by any fixed and definite rules. The thing never was done and never can be.

Christ himself never elaborated any fixed and definite plan of salvation; nor can such a thing be found in the creeds of men, and there they are numerous as the stars of heaven. Salvation is a personal matter,—there can be no proxy in these things. The merits of Christ which were his pure and spiritual life saved him, and our purity and spirituality of life must save us. There can be no substituting the life and deeds of one being for another,—not even of Christ. Nobody's merits can do us any good except our own, unless indeed it might be as an example.

Christ *personally* saves nobody, but we may save ourselves by working out a life after his pattern. He has, as well as many other very good men, set us a beautiful copy, and our best interest demand that we should work up as close to that copy as possible. We are saved by the imitation of Christ's life, and not by his blood or his death in any way whatever.

Christ did not die for anybody but himself, and that at the hands of a mob of desperadoes,—urged on by the orthodox ministers of his day, to whose teachings he had taken many very strong exceptions. He maintained and kept up a quarrel with the priests from his childhood up, finally lost his life in consequence of it. He lived before the days of religious toleration. Christ did not die for the world physically, for we all have to pass through that natural change called death, for ourselves. He did not die for us *spiritually*, for the spirit never dies,—neither, indeed, can it die being composed of an indestructable essence. His spirit most certainly did not die, consequently he did not die in any sense whatever.

◆

For the Religio-Philosophical Journal.

Dellie McGill, or April Fool's Day.

BY MRS M. A. KOCH.

Believing the JOURNAL to have a large number of children among its readers, it has occurred to me to write out the following little story for perusal; and as children always want to know if it is true, I will assure them here at the outset, that the main incidents and names on which it is founded, are strictly true, and happened twenty years ago, at which time I was living in the city of New Orleans, on what was then about the central part of Julia street. The name of the family that I lived with was Beard, and among other younger children, there were two girls, named Estelle and Blanche, aged respectively about twelve and ten years, daughters of Mrs. Beard by a previous marriage. They had a young friend about nine years of age, living in the next block, Adele McGill, or as she was more familiarly called by her friends, Dellie. She was a general favorite with all the young people of her acquaintance.

Every one loved Dellie, and no party was thought complete until Dellie had arrived. She had a very winning way with her—was always in a good humor, and even if she tried to speak in a tone of reproof, seemed as if she could not get very cross about it. I remember her saying once to some of her young friends, "I wish you would not call me Dellie. My name is Adele." But she had such a sweet smile on her face, and gentle drawl in her voice, that it made no more impression upon her hearers, than if she had not spoken at all. Besides she had always been Dellie to them, and remained Dellie just the same afterwards.

This brings my story to the first of April, a time when most young people love to fool their friends and schoolmates, with some harmless jokes, so that they may create a laugh, and in turn be fooled, perhaps, themselves within the next five minutes.

On the morning in question, our family was at breakfast, in the second story of the building, in sight of the staircase, when Mr. Beard's man-of-all-work showed his head and shoulders above the floor, and said, "Dellie McGill is dead." "April fool, wash your face and go to school," says one. "O, you can't fool us," says another. When they gave Sam a chance to speak, he said, "Indeed I wouldn't fool you about sweet little Dellie, but she's dead sure enough, I saw McGill's man just now and he told me that Dellie took the cholera last night, and died at five o'clock this morning. If you don't believe me you can just go over yourself and see."

Then we all felt sobered, and kind of believed it. The girls began to cry, and the rest of the breakfast was disposed of very quietly. They made ready and went over, and sure enough the news was but too true. Their friend had "passed on" without a parting word. They could hardly bring themselves to believe it at first. I went over later in the day myself, and was shown into the spacious parlor occupied alone by Dellie's lifeless form; and I think that I have never seen a more beautiful corpse.

She had not lost a bit of flesh, and was as white as the garments they had robed her in.

They had sprinkled flowers all over her, and there was no suspicious looking sheet in sight, to make her look different from ourselves, but the moment the door was opened, she was to be seen lying there, with her own sweet smile wreathing her countenance, and almost compelling the beholders to feel that she was not dead, but only sleeping.

I have no doubt it was a severe blow to her own family, for if my memory serves me right, she was an only child. I passed April-fool jokes with my young friends in my earlier years, many times after that, but they never seemed so good as before, for I generally ended by thinking of Dellie McGill, and I do not think an April-fool day has ever passed over since that time, without bringing those little incidents to my mind. Others may have forgotten them, but to me they are about as clear as when they took place.

Where Dellie is now I could not say, but it may be possible that she gives me a call the first of every April, as I seem to remember her so well.

And now to the young readers of our JOURNAL, I would say, if you have been interested in my story, I am satisfied, and bid you all adieu.

◆

"Gates Ajar." The Last Hours of Maj. C. E Fulton.

After an hour's conversation with the family and relations of the late Maj C. E. Fulton, I was impressed that your readers and the community at large who knew his every day life, would be interested in an account of its somewhat remarkable close.

His disease acting almost wholly upon his nervous and circulatory system, left his mind clear and of its usual vigor to the end. And those who watched by him day and night, inform me that there was not one hour during his protracted sickness and intense sufferings, that reason failed or that his intellect appeared clouded. About three weeks before his death, he had given up hopes of recovery and conversed freely and fully upon the approaching event, evincing no fear or dread of death, and only desiring life for the sake of his family, and repeatedly saying that the faith that had been his through life was sufficient for the hour of death. During the last days of his life the arranged his business and left kind words of affection and advice to his family and friends with as great composure as in health he had transacted the ordinary duties of life.

In the after part of Sabbath night and as early as three o'clock of March 28th, he recognized the icy arms of death as they began to be folded about him, and at four o'clock had his children brought and bade them a last farewell, then summoning his failing strength uttered the following prayer:

"Oh! Almighty Father, if yet thou art God upon earth, and have compassion on human woe; if yet Thou art a husband to the widow and a father to the fatherless, look in pity upon this my stricken wife, and these my fatherless children."

The many words, expressions and prayers of the next two hours, though recorded, and of sacred interest to his family, we must pass over.

At about half past six o'clock, he sank visibly into the arms of death, all thinking that they heard the last whisper from his lips. After lying thus for some ten minutes, he aroused with the exclamation faintly uttered: "Not unto us, Oh! Father, but unto thee, be all the glory;" pausing a moment he exclaimed, "Five millions!" His wife leaning over him said: "Newton, what does he mean?" Newton replied, "Spirits," he whispered, "Yes, that is it." Then followed the conversation here given, in the familiar terms in which it was accurately recorded by members of the family, within a few hours after his death.

His wife then asked, "Are they redeemed spirits?" Answer, "Yes. Some came yesterday others just getting in." His wife then said, "And you, darling, swell the number?" Assented to by "yes." She then asked, "Are they coming to welcome you home?" Answer "yes." Newton asked, "Charlie, do you know them?" Answer, "*I know all that I knew on earth.*" His wife asked, "Do you see father?" Answer, "Which father?" (During the night and day previous, to test his failing sight he had repeatedly been asked if he could see certain persons standing near. Father Mast was then standing by the bedside, hence his reply—he doubting whether she meant spiritual or natural sight.) His wife said, "Father Fulton?" (died six years ago.) Answer, "Yes." Question by the same. "Do you see little sister Mary who died long ago in Virginia?" Answer, "Yes." She then exclaimed, "Then we *do* know each other in heaven." He turned his face towards her with a faint smile, expressive of knowledge and surprise at the doubt, and whispered, "*Certainly.*" Newton then asked, "Charlie, is heaven then a reality?" Answer "Yes." His wife then asked, "Charlie do you see Jesus?" Answer "Yes." (At this point the victory over death seemed so complete—the triumph so great, that glory rather than gloom filled the death chamber. A feeling of supreme exultation, a nearness to, and sympathy with spiritual life possessed each heart in a degree entirely unknown and unexperienced before.) Between gasps, he then whispered, "I am so weak, let me rest and then I will answer your questions."

After waiting a moment, Newton asked, "Charlie have you any strange feelings?" Answer, "Yes." Question by the same. "Have you any pain?" Answer, "Only general"—pausing an instant he proceeded between gasps, saying, "Understand me—I mean corporeal suffering, not spiritual." Question by Newton, "Charlie is there any fear, any trepidation?" Answer "Oh! no." Question by the same, "Then is it so terrible to die?" Answer, "No." His wife followed this by, "Is it a door that opens to admit us into a better life?" Answer "Yes." Question by same, "Darling, are you happy?" Answer, "Oh! yes." "Does it look bright?" "Sunny and fair," adding an instant afterwards, "I am just catching glimpses." "Brighter than anything you ever saw on earth?" "Oh! yes." He was again asked if he saw Jesus. Answered "Yes." Question by his wife, "Is he near you?" Answer, "Yes." By same, "Are angels hovering about you?" Answer, "Yes." She then exclaimed, "Oh! Death, where is thy sting—Oh! Grave, where is thy victory?" Newton asked, "Charlie, has death any sting?" Answer "*no.*" And again he sank away and the last word had fallen from his lips closing in death; and thus ended the triumph which was the natural outgrowth of a life, the motto of which had been the Golden Rule and "Peace on earth and good will to men." AMICUS.

OTTUMWA, IOWA, April 12th, 1870.

◆

For the Religio-Philosophical Journal.

Short Sermons from Scripture Texts.

BY WARREN CHASE.

"Blessed are the merciful, for they shall obtain mercy."—Matt., 5 and 7.

Several important questions arise with this text, and are to be duly considered.

1. Who spoke it? Was it God, or his son?
2. Has it any more authority in it than if some newspaper writer of our day had written it for the first time?
3. Who are the merciful?
4. What mercy can they obtain?

To the first of these questions, we can find no evidence that God spoke it, and incline to the belief that it originated with, or was uttered by, one of his many children, with only the merits and value in it, that are intrinsic and natural to the principle; but those who believe it to be the word of God, and spoken by and with the authority of God, must take its full force and consequences as such, which we will look after in due time.

To the second question, we incline to the belief that it is not always true in this world if it is in the next, and that it is at best only a moral speculation and saying, that shall be which ought to be, but our orthodox brethren have no right to their conclusion, since they take it as authority, and should look for mercy by being merciful, and expect the principle to exist in their God with force enough to put an end at once to endless misery in all his created creatures, and in bringing this to the third question—Who are the merciful? we cannot for a moment accept the testimony of every one who believes in endless torment, because this is unmerciful beyond all bounds of reason. Those who inflict it and those who accept it as a doctrine, are entirely beyond this text. We once thought the Universalists were largely entitled to the benefit of this blessing, but of late, they even have gone into unmerciful paths, that render it uncertain whether they are more entitled to it than many of the orthodox. They are compromising with orthodoxy even on the theory of hell, and are extremely unmerciful to the liberal portion of their own church. So far as all the signs in this life are concerned, we can find as many, and as much mercy among the Infidels as Christians, and this brings us to the fourth question,—What mercy can they obtain for being merciful? If they are sinners, and born for hell, can it save them from hell, or are all merciful persons really christians, while many of them deny the name of Christ? If so, and they can get this blessing, what is the use of being a christian? There surely could be no mercy to a soul in hell if it could not rescue him. All christians are not merciful surely, or is mercy as good or better than christianity? We think it better, but our orthodox brethren would not agree with us, and as they are to be judged by the standard of their belief, and I by mine, for, "as a man thinketh, so shall it be with him;" and as they are unmerciful, and believe that God said the merciful shall obtain mercy, how can they escape and put me in hell without mercy. If I am merciful, certainly if I know my own heart, I would inflict no pang of sorrow on any human being, however much he or she may have abused me, and would do all in my power to relieve all suffering, and most readily, too, in any enemy, hence I claim to be merciful, and ask if I can obtain mercy, or must I go to hell and suffer eternally for not believing that the Bible is the word of God, or more binding than any book of fables, and for not believing that Jesus of Nazareth was the Christ, or any Christ, but that Christ was a myth, and Jesus a man like other men. Over this belief I have no control, as it is involuntary, and ever has been, and no evidence has affected it. Am I entitled to mercy under this authority if it proves to be authority, and I prove to be merciful, but yet an Infidel? The same chapter contains several other promises of blessings to which I am equally entitled, but this is sufficient to settle the principle, and if it fails the others may. I ask this in all sincerity while I have not a particle of fear of the future, and would not exchange my future prospects with any christian on earth, not even the fallible or infallible (as the case may be) Pope.

◆

☞ Dr. Holmes thinks it would be a blessing to mankind if all the medicine in the world were thrown into the sea, but it might be bad for the fishes."

For the Religio-Philosophical Journal.

The Peigan Massacre.

LETTER FROM A. H. DARROW.

DEAR SIR.—Not many weeks since, an article in the editoral columns of the Chicago *Weekly Tribune*, gave what purported to be an account of the late Peigan Massacre, with the comments of the humane editor. Supposing it to be a correct report of the bloody affair mentioned, I noticed the article and the sublime humanitarian logic therein exhibited, in a communication to the "*Present Age.*" But a subsequent reading of the official report has revealed the fact to me that the account in the *Tribune*, horrid and shocking as it was, is altogether eclipsed by the report of Gen. Sheridan himself, who has had the honesty to present in all its horrid details, one of the foulest deeds of butchery ever laid to the charge of a band of Union soldiers.

The account in the *Tribune* states the number of warriors killed to be 170, and more than half asserts that all the women were captured, whereas the official report says: "Of the 173 killed, 33 were men. Of these, only 15 were such as are called by them young or fighting men—these were between the ages of 12 and 37. The remaining 18 were between the ages of 37 and 70; eight of the latter between 60 and 70. Ninety were women; the remaining 50 were children,—none of them aged 12 years, and many of them in their mothers' arms."

This "massacre of innocents," from being merely useless and inhuman, becomes absolutely revolting to every sense of justice, humanity, or manhood, when it is announced that the victims were helpless "women and children." Perhaps the doctrine of infant depravity and damnation has crept into the hearts of our generals and officers, and made them insensible to the barbarity and shame of such an openly authorized wholesale butchery of innocent children. True, the Indian is an outcast, and an impediment to the onward march of civilization, but if the American people would exercise toward him some of that Christian charity which is so rare at the present day, but which can be found in the "Sermon on the Mount," and not in the resolutions of the Pittsburg "Christian" (?) Convention, we should then see effects resembling those of the labors of John Rogers and Wm. Penn, rather than a re-enactment of the scenes of Fort Pillow and other massacres. But such a divine policy will never be inaugurated until Spiritualism shall become the predominant religion of the land, bringing with it "harmony among men." So long as people think they have a right to regard any other light than Truth, the inward monitor, and the necessity of the case in dealing with these Indians, so long will the bloody deeds of theological tradition have a rehearsal not only, but a re-enactment on our continent. But "Truth Will prevail."

Yes, glorious thought, truth will prevail.
E'en now the gladsome hour,
When truth shall strip off error's veil,
And circumscribe its power,
As felt and recognized by minds
On wisdom's celestial tower,
Whose dazzling brilliancy outshines
The sun this very hour.
Science, with all her retinue
Of facts, grand and sublime,
In God like accents speaks to you,
While reason loud doth chime
The solemn death of soulless creeds,
Of institutions all,
Which, ever deaf to human needs,
Themselves your masters call.
And wisdom's light shall all the lands
Of earth illuminate,
While to our wants, bright spirit hands
Shall ever ministrate.
Aye, verily, the world moves on;
Lies, sophistry, and blood,
"Profane," or "holy," soon are gone,
Adown oblivion's flood.
And brighter than the noonday sun,
Justice and truth appear,
They cry, "Our God and Nature One,"
And all mankind shall hear.

◆

Clippings.

A picture in a Holland church, "The Sacrifice of Isaac," represents Abraham on the point of accomplishing the solemn act of infanticide with a musket. This anachronism was equalled in this country some years ago by a popular magazine, in a picture representing the giving of the law to Moses; a neat post-and rail fence was shown running along the base of Mount Sinai.

The late Colonel O. L. Barnes, of Boston, well known for his many quaint sayings, once gave his opinion of the millenium as follows: "Yes, gentlemen," said he, "I believe in the millenium, and that the time will come when the lion and the lamb will lie down together; but, gentlemen, I think the lamb will be badly scared the first night."

Scribe, the French poet, hired a house in the country to pass the summer. As soon as he was fairly installed in it, he went in search of a farmer who had a milch cow. Having found one, he stated his want:

"My good man, my servant will come every morning to buy a pint of milk."

"Very well, it is eight sous."

"But I want pure milk, very pure."

"In that case it is ten sous."

"You will milk it in the presence of my servant."

"Oh! then it will be fifteen sous."

Come up here, youngster, Napoleon Alexis Dobbs, come up here and say your lesson."

"What makes boys grow?"

"It's the rain, sir."

"Why do not men grow?"

"Because they carry umbrellas, which keep off the rain."

"What makes a young man and woman fall in love?"

"Because one of 'em has a heart of steel, and t'other a heart of flint, and when they come together, they strike fire, and that is [illegible]."

For the Religio-Philosophical Journal.

CALIFORNIA.

Interesting Particulars from the Pacific Coast.

SANTA BARBARA, CAL., Apr. 8, 1870.

S. S. JONES, Esq.—My Dear Sir:—I have received a hundred letters of inquiry, on behalf of three hundred or more families, who desire to make their homes on the Pacific coast. I am compelled to answer their questions as briefly as possible, and find it entirely impracticable to comply with many requests for "a good long letter."

Enclosed, you will find a letter from Mr. Herron, of Lake City, Minn., which is one of the best specimens, and indicates an extensive anxiety to find a more congenial climate.

Wishing to impart all the reliable information possible, I have obtained the letter written by Mr. Richards, former editor of one of the Erie daily papers. It was first published in the Philadelphia *Press* and copied into the Washington *Chronicle*. It is to be republished here, in our county paper, this week, and I have procured a copy of it to send to you; and if you can find room for some portions or the whole, if it were not for crowding your columns, I think it would be read with great eagerness and pleasure by at least those who have written to me for information, and probably by a thousand or more families.

I am now negotiating for the subdivision of a ranch for the accommodation of those of your readers who wish to make their homes in one of the valleys of this county.

It is well adapted to cultivation, and is in the wheat growing portion of the county. I am going in a few days to give the ranch a careful examination, and will then impart full information with regard to its quality, productions and advantages. Truly yours, O. S. ABBOTT.

FRIEND ABBOTT—DEAR SIR:— I saw in the RELIGIO-PHILOSOPHICAL JOURNAL, Jan. 29th, your interesting letter. Within I send you an envelope asking for some further information from your place.

There is from six to twenty families here that are trying to make arrangements to move to some point with a more mild and congenial climate. We have been trying to form an association,—as yet it is not perfected. We think of sending two or three men to select some point to move to.

Our community will be men of liberal progressive minds, mostly men of some means. We are getting tired of the long winters of Minnesota. Here we have snow and ice for six or seven months in the year. The ground has been covered with snow since last December—it has been snowing for the last two days. The snow is two feet deep, no appearance of spring.

Please give me the price of lots in your town; the number of inhabitants; kind of a harbor you have; the size of the ranch claims that are nearest to your town, and the price and payments. Do you know of any point or ranch claim, that a community, worth from twenty to one hundred thousand dollars or probably more, could obtain the coming summer, or any other information you may think would interest such a community? Here the times are hard and money scarce. The most of our colony will have to sell partly on time. We could not make more than one-third of our means available at the present time,--the balance would come in payments.

What are your fish privileges, game, geese, ducks, &c?

Do you raise apples and peaches at your place? SAMUEL HERRON.

Lake City, Minn., March 14th, 1870.

ANOTHER HOME LETTER.

From "Santa Barbara Press," April 9th, 1870

Among all the letters written concerning this county, which we have seen, we give the palm to that of J. T. R., copied below. We find it in the Washington *Daily Morning Chronicle*. of March 17th. It also appeared in Forney's Philadelphia *Press*. All our home readers will bear witness to its graceful and poetic description of scenery. The newspapers which have published it are hereby assured that they have done a perfectly safe thing. The truth is that this is one of the charmed spots of the world, and deserves all the praise it receives. The following is the letter:

Santa Barbara.

THE GARDEN SPOT OF OUR COUNTRY.

In the valley on the coast of California, running from Santa Ynez range of mountains down to the ocean, nestles the little town of Santa Barbara. Still little, but day by day making strides toward greatness. In every direction are springing up around the old *adobe* buildings of the native Californians, with their massive walls and red tiled roofs, the less picturesque but more comodious brick and wooden houses of enterprising. American new-comers, the unmistakable signs of speedy growth.

In all my travels, and I have wandered about the world a great deal, I have nowhere seen a prettier picture, a more lovelier scene than that which draws me at sunset to the top of the neighboring town. The bold and rugged mountains bathed in the evening glow; the rolling hills and level plain, carpeted with delicate green and dotted with buildings: the church spires and the Catholic cross pointing heavenward; and the curved beach, the smooth strand fringed with the white surf; the almost motionless ocean resplendent in a thousand tints, from whose bosom rise the blue islands; the old mission built by the Spanish friars almost a century ago, which, though bearing sad marks of decay, still keeps watch over a community fast growing oblivious of the holy fathers and their spiritual task, upon whose foot-worn corridors, and past its time-stained fountain the melancholy friars, in their gray gowns, still walk, thinking perhaps of the days of their usefulness, their wealth, their prosperity, their power, their happiness like their devoted convert children, and the most of their spiritual flock, gone,

As the music of the mission chimes, mingling with the curious harmony of the street din, steals upon the breeze, one's fancy is awakened by the strange and suggestive contrast. Side by side are the old and conservative, and the new and the radical.

We ask our friends of the East to come and visit our valley on the Pacific; to come and make their home among us, and they will find that I have not overdrawn the picture.

Come now, with the greenness, the freshness, the bloom, the melody of spring.

Santa Barbara offers many inducements to those looking for a home in a genial clime. The climate in softness, balminess, and healthfulness, is superior to that of Italy. The mountains shield it from the northern blasts, making winter but a name for a few months of the year; while the breeze from the ocean, fans away the heat of summer. No seeds of consumption sown by black winter winds; no malaria generated by summer sultriness. Snow comes but to crest for a day or two the highest mountain peaks. The winter is probably the pleasantest portion of the year, especially to those who love to hear the occasional pattering and splashing of the rain, and scent its fragrance, and see nature awake at its quickening touch. Our bachelor quarters have been cosy and comfortable all winter, and we have not once had fire; indeed, our house is without a chimney.

This is a spot for lovers. Never have I seen such perfect nights—such brightness, such softness, such balminess, the moon seems brighter, starry constellations more brilliant than in other lands. They are nights for the serenade, for the guitar and love song, for romance and sentiment, for the promenade beneath the graceful pepper trees, or on the smooth strand, where the moon flashes silver on the breakers' crest.

There are many handsome building sites in and about the town, and many beautifully improved properties, where the owners literally live beneath their vine and fig tree, and walk in their orange groves.

The beach is smooth and gradual in its slope, making delightful sea bathing, and affording a ten mile drive at low tide. The drives and walks about town are many and picturesque.

A few miles northeast of us, in a wild and picturesque canon, densely wooded with live-oak and sycamores, and threaded by streams that skirt the road and cross one's path, and hide beneath embankments covered with fern, from which steals up their chant, mingling with the symphony of the wild woods, are hot sulphur springs. These are the resort of invalids, who find healing virtues in the waters. The land on which they are is now in dispute, and as soon as the ownership is decided a large hotel will probably be built near them for the accommodation of visitors, when, in our vanity, we expect to become the Baden Baden of the Pacific coast.

The Santa Barbara channel, protected by the chain of islands opposite, is perpetually smooth, and the semi-weekly steamers land their passengers safely and without difficulty on the commodious wharf. Indeed, landing on the beach anywhere from Point Conception to Santa Barbara, a distance of forty miles, is safe and practicable, except some few days in the year, when southeast winds prevail.

There is no place on the Pacific coast where there is as little crime and lawlessness as in our county; our jail is nearly always empty, and our prosecuting attorney leads an idle life.

What we want, and what our friends can give us by transporting themselves to our midst, are families of culture and refinement. We have now a pleasant little society, but we want it enlarged by persons whose intercourse will improve us by their taste and education, and enable us to profit well by all the blessings we have about us.

Music seems to be the principal recreation of both ladies and gentlemen here. Our town boasts of some fine musicians, and the little musical re-unions we frequently improvise are very delightful. I know other friends would be surprised could they step into one of our churches on Sunday morning and hear the pieces of our great composers of sacred music sung with taste and expression.

The county of Santa Barbara runs along the coast, its southwesterly line facing the Pacific ocean, 170 miles, and stretches inland some fifty odd miles. The Coast range of Mountains, so called, running northwest and southeast through the county, of an average height of 3,000 feet, protects the country from the bleak winds of the north. On the southern face of this Coast range, the foot-hills and canadas, (little valleys,) pushing up into the mountains, are exceedingly fertile, and offer fine locations for the cultivation of the vine, olive, fig, almond, walnut, orange, lemon, and all the semi-tropical fruits, which all grow to perfection here.

There are in the county some five hundred thousand acres of first-class grazing or pasture land, ranging in price from seventy-five cents to two dollars and a half per acre. There are in the county of good agricultural land, some three hundred thousand acres, that range in price from two and a half to twenty dollars per acre. The great Santa Ynes and Santa Clara, (San Buenaventura,) drained by rivers bearing their names, both wide and extensive. the latter containing one hundred thousand acres, through which a plow will pass without obstruction, are destined to become the granaries of our county. Even last year's harvest has given husbandmen sixty to one hundred and twenty bushels of barley to the acre. All cereals are grown, and yield abundantly, except wheat, directly on the coast.

Past experience shows that irrigation is not necessary to raise any crop in this county, either fruit, vegetable or cereal. The soil is so fertile that on cultivating and pulverizing the surface enough moisture is pumped up from beneath by the sun to nourish and sustain the crop.

Up to the present time since the settlement of this country by the Spaniards, only two dry seasons have been known. Should another occur some time in the future, by ordinary prudence all disastrous effects could be avoided. Farmers hardly know what short crops are.

The titles to land in this country are based on old Spanish grants made to actual settlers years before the conquest. There is little or no litigation concerning titles here. The only trouble, which would be entirely at an end when patents to all the large ranchos can be obtained, arises from the squatters on private grants of individuals, who, claiming to be settlers in good faith, seek to make a good crop or handsome compromise *pendente lite*. There is also in the county some government lands open to pre-emption.

The yield of fruits and vegetables in Santa Barbara county is abundant in proportion to that of the cereals. The average annual profit of walnut, at present prices is not less than thirty dollars per tree; that of olives and lemons, fifteen to twenty dollars per tree; that of oranges, sometimes fifty dollars per tree; and that of the almond, forty dollars. Almond trees will bear in two years, and are fully developed in four years.

Your table can be supplied from your own garden with fresh vegetables, fruits, and berries all the year round, and your vases kept filled with flowers that perpetually bloom in this genial clime. Apples pears, peaches, and all the fruits of a colder climate grow side by side with our semi-tropical trees and yield abundantly.

Do not imagine that we are away from the world, out of the wilderness. We are a civilized community in a civilized country. It is true there is a wilderness about us still—a harmless, attractive wilderness. The deer still stalk in our mountains, and the grizzly bear, the wild cat, and the fox make them their home, and the silence of our canons and our plains is yet broken by the bark of the coyotes, and the quail and the hare, and the wild duck make glad the sportsman's heart. With all this we are in the midst of the world; there is not an Eastern scandal that escapes us here. We are within nine or ten days' communication with New York. Our mails come daily, and twice a week coast steamers land their passengers, freight, and late news at our wharf. Besides these steamers there is a line of packet steamers running every two weeks from San Francisco to the ports of Santa Barbara, San Buenaventure, and the Islands opposite.

We all look forward to having a coast railroad in a very short time, that will traverse our county, and drain our rich valleys. In the town of Santa Barbara, water and gas companies have been formed, and we anticipate the enjoyment within the year, of pure water and bright light in our houses.

This is the time to visit our land. Abundant rains have refreshed the earth; the hills and valleys and plains are mantled with green; the fruit trees are putting forth their blossoms; the fields will soon be a brilliant boquet of wild flowers; the farmers and gardners are preparing the earth for the seed; the sun shines brightly; the air is balmy, and all nature laughs and sings.

J. T. R.

Original Essays.

For the Religio-Philosophical Journal.

FOGYISM.

MR. EDITOR:—Unless we sometimes compare notes and ideas of other men with our own, we may lose our soundings, or else, perchance, the par value of our own.

In looking over the *Jackson County Journal*, of Iowa, a county paper published Feb. 24, 1870, I observed an article (editorial) entitled "The Bible." The following is a specimen of the article upon which I propose to make a few comments. Thus saith the editor, Mr. W. Pollock:

"The Scriptures of the Old and New Testament are the only books by which truth and light were brought into the world, and they should be the daily companion of all heads of families, the President of the United States, of all the Cabinet departments, of all legislative bodies—whether of the general Congress or of State organizations; all judges of courts and executive officers. They will teach, in all these capacities, the true and correct principles of civil government, from the family to the highest authorities under God.

"It is from the Bible we learn justice, truth and mercy; and these three, when correctly applied, will mutually kiss each other.

"Parents or heads of families are alone held responsible, by the Scriptures, for the civil and religious training of their children, and they instruct them how to perform this most important of all duties They teach us not to indulge our children or gratify them in all their desires, but to restrain them from walking in the ways of their own hearts, by the most gentle means by which we can accomplish the end. 'He that spareth the rod hateth the child.'

"And now to conclude, we say, would to God that the President of the United States, the heads of the Cabinet departments and all their assistants and clerks, all the members of both houses of Congress, the Judges of the Supreme Court of the United States and the judges of all courts, the Governors of the several States of the Union, and all the members of the respective legislative bodies in the States, would keep the Bible constantly upon their desks, and read and consult it by day and meditate upon its truths by night. Then we would have good and wholesome laws, based upon the true principles of divine justice and mercy, which could not fail to follow in its wake. All just laws must have penalties annexed to them equal to the magnitude of the crime. This is the divine law, and nothing short of it is justice. Let no member of our State Legislature, or of any other State, insult those august bodies by introducing a bill providing for the abolishment of the death penalty for cool and deliberate murder. 'He that sheddeth man's blood, by man shall his blood be shed,' is the law of Christ. He who coolly and premeditatedly takes the life of his fellow man is not fit to live, he has forfeited his life; this, we say, is emphatically the law of Christ.

"Let these suggestions be observed and put in practice, and we would soon be the greatest nation and the happiest people that ever lived on this little globe."

Perhaps the citizens of Jackson county, Iowa, need such instruction and counsel; but I very much doubt it. The present is an age of progress. Individualism becomes the order of the day.

The divinity in *man* is seen to be far more sublime than the divinity in books. It is a well authenticated fact that man has a divine origin; and it is equally as well authenticated that all books are of human origin. How ridiculous, then, to assert that the Scriptures of the Old and New Testaments are the only book by which truth and light were brought into the world. What a marvelous assertion! and that, too, by the editor of a country paper. Gracious heavens! was there no truth nor light in the world previous to the origin of these human Testaments?

Did the Egyptians embalm their mummies, build their catacombs and erect their pyramids only by the light of these Testaments? Did the Chinese receive a knowledge of their arts and sciences, or even their theology or religion from these Testaments? Did Confucius become a chieftain, a philosopher, by the reading of these books? Did Socrates and Plato become the embellishment of human wisdom and the educators of mankind by reading the "Scriptures of the Old and New Testaments?" Had they no truth nor light? Did ancient Greece, the land of philosophers, statesmen, poets and moral heroes, obtain its truth and light and national renown only from that smutty record called King James' Bible?

Northern Europe once looked to Rome for her light and wisdom. So Rome, in her palmiest periods, looked to Greece. And the *literati* among the Greeks even bowed in reverence before the Egyptian savans for their wisdom.

Why assert, then, that, light and truth only come through the Testament? Why ignore the inborn truth and light forever inherent in man? Why blaspheme the divinity inherent in humanity by recommending that the President of these United States should read the sayings of Moses or Jesus in order to become a decent man?

What is the voice of the people of this government? Do they stoop so low as to look up only those who are your Testament readers, to manufacture into Presidents and Senators—into Governors and Representatives, or into Judges of our courts, or Justices of the Peace?

A bigot or a blind devotee of the Bible, is the poorest tool the people can select for any public trust, or for any humanitarian movement. No, there is not a single town in this State that would elect a man to be a hog constable, had he no other truth or light than what he had got from reading the editor's Testaments.

Witness the mighty and horrid blunders of the priesthood, that have made the Testaments their only study. Who instituted the so called "Holy Wars," of olden times? Who crucified the great reformer among the Jews, called Jesus? The priests. Who burned Michael Servetus at the stake? Who murdered both men, women and children by the thousand in England, Scotland, Germany and France for no crime except being accused of witchcraft? It was the insignificant, exclusive Bible readers—the clergy. Who imprisoned Gallileo? Who ridiculed the exploring expedition of Columbus? Who bored the tongues of Quakers, and hung in effigy the body of Thomas Paine? Was it not your pious (impious) Old and New Testament readers, men of grace and none of sense?

And this is the matter that the gracious editor would have on the desk of every public servant in America, to be read by day, and to meditate upon by night. Yes, and I suppose with similar results that have occurred in the ages past; the burning of heretics, the crucifixion of gods, the gibbeting of Quakers, the roasting of infidels, and the jailing into submission to the priesthood all radical reformers, and giving a speedy exit into the bottomless pit to all such as should, perchance, believe in the communion of spirits, or in the progressive unfoldment and endless beatitude of the whole human race.

To make common sense of the editor's last paragraph, I would use the English language as follows:

In the name of God, who is the perpetual author of perpetual Testaments, may we ever trust that the perpetual divine revealment will ever be such that the good people of this divine and liberal government will be so directed and divinely blessed that no sectarian bigot, or a sacred Book worshiper will ever disgrace the Presidential chair of these United States.

O, ye Americans! if ye love liberty, walk ye not in the road that leads to Papal supremacy. Place no religious fetters upon the feet of your rulers, for the result will be a heavy yoke upon your necks.

Let the divine and spiritual element of humanity, and a consistent understanding of the arts and sciences of the present hour be the only requirements at the hands of your Senators and Representatives, of your Governors and Legislators, of your Judges of the Supreme court and Justices of the Peace.

Where shall we commence the praise and laudation of those who are the readers of the editor's Testaments, which he thinks would soon make this the greatest nation and the happiest people that ever lived on this little globe.

Wonderful wisdom! But what are the facts of history? We need not go back. The whole history of Bible believers is written in blood. Did they not steal the children from fathers and mothers in Africa, to plant slavery in America? Did they not claim the right of holding property in man by the sanction of your Testaments? Did not the Southern people rebel against the best government on earth through the same sanction? Who preached and prayed the most to uphold the cause of slavery in this boasted land of liberty? We answer, the clergy—the Southern clergy—the very men who read your Testaments by day and meditated upon them by night. Who sanctioned the cruelty of Libby prison and urged on the unholy rebellion? Jefferson Davis, a reader of Testaments by day and a meditator by night. A fine comment, indeed; and our wise editor would have all the heads of our government like unto him, by getting their code of moral ethics and governmental laws from the same source.

Listen once, and hear an Iowa editor quote his Bible: "He that sheddeth man's blood, by man shall his blood be shed, is the law of Christ." Moses and Christ, with him, I suppose, are both one and the same person. I presume this editor, who has received no truth nor light but from his Testaments, would have this man, after having his blood shed by another man, as a punishment, sent to some far-off country to smell brimstone through eternity. Well, let us live and learn. E. B. WHEELOCK.

For the Religio-Philosophical Journal.

THE WORLD MOVES.

The Orthodox Divines teaching Spiritualism.

BY VERITAS.

During the past two or three months, the good people of this place have been somewhat agitated on the all engrossing subject Spiritualism, although those claiming to be led by its divine teachings, are very quiet and undemonstrative in regard to this subject, not being able or willing to support any kind of lectures during the past winter—in fact I think there has been no regular course of lectures for over a year. Brother J. O. Barrett spoke in Music Hall, some time ago on the subject, "The difference between Theology and Religion," but he or any one else, cannot speak to empty seats and blank walls. At the lecture to which I refer, there were less than fifty present, and this after it had been published in two papers, that he would be here. This fact speaks for itself. We boast of a population of nearly twenty thousand, and can not give any lecturer sufficient encouragement to come here and feed the souls of this starving multitude with the "bread of life." There are many men and women here who are really believers in the doctrines of our philosophy, and many others who cannot swallow the orthodox pill of eternal hell for unbelievers, who, I think, would attend and support good lectures. But our brethren of the churches are doing the work for us, and, perhaps, more effectually than could be done by those professing a belief in the communion of spirits of those in and out of the mortal body.

Rev. Dr. Nesbet's discourses on the "future state," and in his review of Gates Ajar, has been doing a great deal of good by the advanced and rational views of the future, which he believes in and teaches, and is gradually changing the sentiments of the people in relation to the cold and cheerless heaven and terrible hell with which they have frightened men, women and children into their fold, to the more high and ennobling sentiments taught by the angels; he also believes in, and teaches the ministration of spirits, although thinking it wrong to accept any teaching, whether from men or spirits, in place of the Scriptures, which he considers an infallible and unerring guide to all moral and spiritual progress, and calls modern Spiritualism some bad names; but this does no harm as long as he preaches our philosophy—it is no matter under what name he goes, or what name he calls others, for the people will listen to him, when they would never enter a hall to listen to one of our ablest lecturers, and when the pure and divine thoughts of Spiritualism are fairly presented by an able advocate outside our ranks, people will listen and believe, and consequently will be made better and happier. What a contrast between these teachings and the doctrines sent forth from the same pulpit twenty years ago,—then it was dark and fearful to look into the future, hid as it was by the dark pall of superstition, and fear of a wrathful God, with the pictures of his victims constantly held before the listeners.

Rev. Mr. Tilton delivered a discourse on the subject of "Departed Spirits," on the evening of March 6th, in which he attempted to refute the arguments of Dr. Nesbet, as well as to quiet the fears of some, that what the Doctor had said about the possibility of spirit intercourse, *might* be true. I suppose he succeeded as far as his own church was concerned, but to those outside of that, his whole line of argument was a very shallow attempt on his part, and I think he is capable of doing better, and advise him to try again. It consisted mostly in assertions and denials of matters which need more proof than any assertion that so and so is a fact. He said that all men, or nearly all, at the present day, believed in the existence of the soul of man in a conscious state after death. He did not attempt to prove this, by any authority whatever, but assumed it to be a fact which was self evident, and stated that this was the reason of the silence of the inspired writers of the Bible on this subject. There are many men and women in this nineteenth century who do doubt this,—not because they are ignorant, but because they have no positive proof outside of Spiritualism, that when a man dies he shall live again. Men are getting to be very skeptical in these latter days about the assumptions of the men who wrote the words of that Book, and are beginning to reject many of their assumptions, because the light of science and philosophy has clearly proved that they were mistaken, and know nothing about the matters. If they are mistaken in a single instance, are they not fallible as we are? In discussing the question of the communication of spirits with men, he refused to accept any evidence except that of the Bible, and in that could only find (as he said) two instances where the spirits of human beings had manifested themselves to mortal senses; one of these was the case of Saul and Samuel, in which he tried to show this was the crowning act of his great crimes, for which the anger of the Jewish Jehovah was kindled against not only him but all Israel, and caused him and his sons to be slain the very next day, and the hosts of Israel to fall into the hands of the Philistines. He drew from this a terrible warning for the benefit of the deluded people of this day who believed in, and practiced consulting spirits of the dead. The other instance was in the transfiguration scene, where Moses and Elias appeared with Jesus on the Mount. Now, if these instances actually ocurred as represented, and if there *are* no no others in the whole Bible, it proves that the law existed whereby they could return and show themselves to men, and if it was so then, it must be, and is so to-day, for the infinite perfection who brought the law into being, made no such mistake, as to make such a law and then revoke it. Samuel appeared to Saul in the presence of the Woman of Endor, and Moses and Elias to the disciples in the presence of the medium Jesus, then other spirits can appear to other men in the presence of mediums of the present day. I will not attempt to review the sermon, if such it can be called, but in conclusion will only speak of the results towards which these discussions are tending. Mr. Tilton may deny the fact—call it Psychometry or Demonology, or whatever he chooses, but the world will still move, and if he would rightly read the "signs of the times," he could not fail to see that this same spirit which he denies the privilege of returning to its former home, to cheer and comfort the mourners, is gradually changing all the creeds in christendom, as far as their practice is concerned. Even old Pope Pius has heard the warning, and fears its power, and has summoned to his aid the highest dignitaries of the church to devise some means by which they may continue their priestly tyranny; but it is of no use, for they might as well try to stop the flow of the "father of waters," as to check the advancing tide of this mighty work. It is flowing on with rapid and majestic force, and will continue to flow until the hearts of man have experienced a religion which will be a part of their every day lives.

Fondu Lac, Wis.

Correspondence in Brief.

SAUGATUCK, MICH.—M. E. Morrison writes.—For the inclosed one dollar and fifty cents, you will please continue the JOURNAL, which I find fully adequate to the spirit's necessities, and without which, the soul would starve and die. At present, your paper is all the food this remote corner contains.

SALEM, OHIO.—John Gordon writes.—I send you in this letter, three dollars for one year's subscription to the JOURNAL. I like the paper much, and would not be without it at any price. Its weekly visits are looked for with eager expectation. It is more than manna to my spiritual hunger. It is with feelings of deepest interest I hear of its increasing circulation and popularity.

BELLEVUE, MICH.—Newell Thurstin writes.—Inclosed I send three dollars to pay for the JOURNAL, till the first of Oct. next, one year. Don't see how I can get along without it. There is something new and interesting in every number.

LYONS, IOWA—Dr. J. J. Matthews writes.—Are the performances of the Davenport brothers recognized as spiritual manifestations, as they were some years since? As there is some difference of opinion here on that subject, I thought you, perhaps, above all others, would be able to enlighten us. In your paper I think you referred to the phenomenon produced by them as spiritual.

REMARKS:—Most unquestionably. The Davenports, while exhibiting, do not profess to account for the manifestations. They leave it for the public to determine. Continued persecution at the hands of religionists and their tools, compelled them to present the simple phenomena, without controversy as to the producing cause. Continued broils made conditions unfavorable for spirit control, as well as constantly endangering their lives. They neither affirm or deny its being spirit power, for reasons above assigned.

GRANGER, N. Y.—Z. Chapman writes.—I am under the necessity of requesting you to stop my paper. Destiny seems to be against its being furnished to me any longer. Long ago, I expected to be able to remit your dues, for I prize your paper above all price. The last editorial, "The Real Character of God," is worth the price of the JOURNAL one year. That necessity must deprive me of halding its weekly messages of light, love and truth, which will be almost as sad as the departure of my companion, who passed away on the 29th of March last,—silently, peacefully and triumphantly. She passed the river of death as composed as she would fall asleep at night, in health, leaving me and a little daughter in her fourteenth year.

REMARKS:—The amount of your indebtedness is cheerfully remitted. We would not deprive you of the JOURNAL under any circumstances. You shall have that as long as you live, free. The Angel World may inspire some one who has an abundance, with the spirit of generosity to contribute enough to pay your subscription. O, that some one would inaugurate a plan for a fund to pay the expense of the JOURNAL to the poor and needy souls, hungering and thirsting for spiritual food. Who will begin such a work? Let us hear from those who feel that they have such a duty to perform. It is noble to give in such cases. We implore you to "quench not the spirit" that may prompt you to action on reading our brother's letter.

MOLINE, ILL.—C. P. Mitchell writes.—Our whole town is watching the "monster," and peeping around the corners, for fear somebody will see them. But the philosophy is gaining, gaining, making such inroads into the teachings of old orthodoxy that his sainted imps occasionally raise their heads and howl,—O! so piteously, like a chained mastiff for his departed master. The deep toned bell has sounded, the sceptre of ignorance has departed. Light has dawned, the day star has arisen.

SOMERVILLE, OHIO.—F. C. Stevens writes.—Of late, I have been a devoted reader of the JOURNAL. I like it better and better. The more I read it, the more I want to read it. I have induced many others to take it. Spiritualism is gaining very fast in old Butler. The most respectable and intelligent people we have here are investigating Spiritualism.

MONROE, WIS.—I. H. Hunt writes.—As an item from this place of "saints," I will inform you that we have just had a short visit from the real "St. Peter" of your city. Well, what of it? Oh, not much, only a friend from the country called in last Friday, and asked if that "sleepy woman," meaning Mrs. A. G. Wells, a very superior spiritual healing medium, could tell where stolen money could be found. The answer was, "Yes; but she won't do it."

The friend said, "I am sorry, for I have had about thirty dollars taken from my house, and I should like to know who took it."

"Well, sir, if you wish to know, go directly to the office of G. T. Gardner, Esq. and enquire for Mr. Peter West, and he will tell you all about it."

Well, he went and saw Mr. West, and stated his case to him. Mr. West immediately told him who took it, who instigated it, who had got it, and told him to go and demand it of the parties and he would get it. He did so and has got his money.

Written for the Religio-Philosophical Journal.

Magdalena.

By The Author of "Media"—"The Mad Actress"—"The White Slave"—"The Spectre Rider"—The Rivals, etc.

CHAPTER XV.

PREPARING AGAIN TO "STRIKE."

But a few years have passed, and in the current of our story, another turn occurs, as will be revealed by the airy and shambling tenor of the following letter from "Guilford Crafton to his friend, George Somerville:"

"I am in luck, my dear boy; give me joy, for at last fortune, blessed goddess, has wafted me to the favor of wealth and beauty. Candidly, I do not know which I am the most in love with, the person or the fortune of my adorable. Her name is Grey, Mabel Grey, a widow, young, blooming and bewitching, with a half-million at her own free disposal, and happily without a relative in the world, or jealous guardian to care about disparity of fortune, or pry into secrets." But how, when and where have I met my divinity? methinks I hear you ask. Then listen and admire my diplomacy.

Passing down our fashionable thoroughfare, in something of a moralizing vein, not heeding many of the light forms and bright eyes flitting past me, a sudden halt of the vast moving multitude seemed just then to occur, and looking up, my eye caught the fairest vision mortal ever beheld,—that of a ripe blooming and beautiful woman. Pausing, I noticed the heavenly eyes of the charming creature were bent in sympathy upon a pale and sickly little girl, who was trying to sell a few bunches of flowers among the crowd.

'Will you buy my flowers?' said the child to the lady. 'Will you buy my flowers? Pretty flowers,—only a dime!'

'Really,' exclaimed a fashionably attired lady, 'These genteel beggars are an insufferable nuisance.'

'Will you buy my flowers, sir?' the child asked of a pompous old gentleman who stood puffing and vaporing before me, 'Please buy my flowers, sir?'

'Out of the way,—quick, be off, or I'll have you taken up for a vagrant!' cried the pompous old man, elevating his gold-headed cane, and shaking it over her little shrinking head. George, you should have seen the bright glow of indignation which flushed the cheeks of my 'divinity,' as this rude speech met her ear. My good genius prompted me at that moment to pity the little flower girl.

'Come here, my little dear,' said I, 'and I will buy your flowers.' The frightened child sprang quickly to my side, and looked imploringly up into my face. 'And where do you live?' I continued, confident that the eyes of my charmer were on me, and taking out my tablets, I affected to note the little one's answer,—then slipping some money into her hand, I added,—'Keep the flowers my poor child,—perhaps you can sell them again.'"

O, why did not the angel keeper of that darling little waif, clear his vision sufficiently at that moment, and convince him unmistakably of the fact that the little flower girl was indeed his own Lilly, his *own 'poor child,'* and so stay his further heartless career.

But he continues: "'Pon my soul, George, the look of approbation that beamed from those bright eyes that had so charmed my soul, as mine casually glanced toward her, would have melted the stony heart of a miser. The crowd began to move on again, and in passing my little flower girl, the beautiful lady endeavored to slip some money into her hand, but in the confusion and press of the moment, it fell on the pavement. I quickly picked it up, and gave it to the child, and received a bow of thanks, and a sweet smile as my reward.

That evening, it was my good fortune to visit those clever people, the Pollocks, and there, bless my stars, who should I meet, but the same bewitching fair one of the morning's adventure. Ah, George, 'there is a divinity that shapes our ends'—eh, she recognized me. I was delighted to find her all my fancy painted her, in mental, as in personal charms,—far superior to those around her; and when my hostess whispered that she was also the uncontrollable mistress of a fortune, my heart, of course, melted at once. Next day I called on her at her own palatial home, and was received graciously, and have been a frequent and delighted visitor since. Having made my appearance in the character of *excellence*, I continue it, of course, to perfection. You would discredit the evidence of your senses. I effect the most chaste virtue and morality—no, that is natural with me; quote Cowper and Milton, and hint at charities lavishly performed. Just think of becoming the husband of so bewitching and dove-eyed a creature! But, George, you must come to me, and I will tell you all about it.

YOURS,
GUILFORD CRAFTON.

P. S. I hear my angel is very profuse,—not to say wasteful, with her numerous charities, which I must haste to manage with more prudence.

Do not fail to come. Consider the past all made right.

In haste,
G. C."

Some time subsequent to the penning of the foregoing missive, the day fine and balmy, Crafton had arranged for the enjoyment of a prolonged promenade with the guileless and unsuspecting Mabel Grey, and was just concluding his elaborate toilet, when the following in reply was placed in his hand:

Markoe, Oct. 25, 18——

GUILFORD CRAFTON, ESQ.

Pardon the formality—happy would I be, could I be less so, with him whom I *have* esteemed a very dear friend. Yours of no date, soliciting an interview, is before me. About to be absent from the city for a short time, yet there is that in your impulsively written note, which, though repellant, still I can not refrain transmitting to you a few brief lines.

In the name of all good angels, Guilford, what mean you by the unmanliness and all that hollow mockery contained in your note? What infernal influences do you seem still to attract? Be advised in time. Break away from the spell of this specious enchantment, and be so true to thyself that thou canst not be false to others. O, cease all hypocrisy, deception, and be every inch a man. Is this presumptuous?—pardon me. I could not leave without entering my earnest protest against the scheme of deceit which your letter seems to indicate. And, Guilford, against your honest pleasure or real happiness, I am not the person to impose the smallest ungenerous thought; yet, should it occur, that any time in the future, I should suddenly turn up as the voluntary defender of the noble Mabel Grey, do not be surprised. I have not the pleasure of the lady's acquaintance. I form my estimate of her worth, by your own description of her noble and exalted nature. From this I gain my calm resolve. Wrong her at your peril.

Yours for honor,
GEORGE SOMERVILLE.

Casting it on the bureau before him, a prolonged whistle was the first expression by which Guilford Crafton gave voice to the impulse of astonishment, with which he hastily concluded the sharp contents of the note from Somerville.

"Whew! this *is* a go, to have the glove cast into one's face in this summary manner. "Wrong *her* at your peril! whew! Well, well, my dear George, would not harm a hair of your head. But this is somewhat gratuitous. Do not wish to put my foot in it at this early stage, but with meddlers, impatience will be very apt to make short work," Crafton muttered thus, surveying himself admiringly in the glass.

In less than thirty minutes, Guilford Crafton attired *a la mode*, was ushered into the parlors of Mabel Grey, where until her appearance, he amused himself with the semblance of perusing intently a book of beautiful poems. Mabel soon entered; beautiful, graceful as a queen. Guilford arose hastily, and receiving her hand graciously, bowed low. Then looking up, began an airy, and withal an attractive discourse upon various seasonable topics, in which for brilliancy, rediness and sparkling wit, he really surpassed himself. His converse so artfully fraught with morality,—the correct and refined taste he exhibited for music, painting, and all those acquirements which indeed appeared so delightful to Mabel Grey; his well argued schemes of philanthrophy, added to an elegant person, and an address unusually insinuating, what wonder that she was so easily deceived by one so artfully designing; he would have effectually deceived one less confiding than the fair and guileless Mabel. Soon they were mingling on the promenade, with the elite and the gay. Rapidly, and all too surely did the artful Crafton ingratiate himself into the gracious consideration and esteem of the artless Mabel Grey. * * * *

To christianize us(?) to amend the national constitution, so as to recognize Almighty God a the source of *all power*; to consider the propriety,—nay, the necessity of this important(?) measure, and to augment sufficient sectarian and bigoted strength, to say nothing of impudence, an immense mass meeting was called at great expense, and with considerable *eclat* and *heralding* at the spacious Academy of Music. It at once occurred to the plotting mind of Guilford Crafton, that here was an excellent opportunity to make something of a public demonstration of his active spirit of church extension and morality, which should confirm him immovably in the good esteem and love of the good Mabel Grey.

Prominent and luxuriant seats were secured in advance, as also Guilford Crafton's name appeared in the call, conspicuously among those who were "expected" to address the meeting.

The guileless and tender Mabel was bewildered, delighted, fascinated. Some days previous to this, a small casket was placed in her hands, which on opening, she found to contain a beautiful brooch, representing the stem of a lilly,—emblem of purity, and composed of pearls, but around which a small glittering snake was entwined. The head of the reptile, its forked tongue darting fire, was bent over the sweet floweret as if with its noxious venom, it would destroy its life forever. The snake was of emeralds,—the eyes and tongue of small sparkling rubies. On lifting the brooch, a finely written note dropped to the floor. "Beware, pure and innocent lilly,—the charmer is near, but his breath is poison,"— was its brief and singular contents.

Strangely puzzled to know the meaning and source of this, Mabel regarded the pretty brooch a moment with exquisite pleasure, and the next, shrank shudderingly from the little serpent symbol, and dropping it with the singular warning on the toilet bureau, sat down a short distance in a perplexed reflection. To Crafton only, she at length thought, this warning could refer, and yet could it be that beneath so pleasing an exterior, deformity and vice could hide itself. Could he be so plausible a villain, and yet, for such suspicions of cruelty toward any one, the guileless Mabel had no room in her heart of abused friendship—violated confidence, or the betrayal of the heart's warmest affections, that most bitter lesson of life, she had not yet learned.

Was it not unjust, she argued, to receive thus implicity the words of one unknown, to the prejudice of one whom she did know, and who appeared every way so estimable. And then might not jealousy in some quarter, be attempting by this singular mode, what mayhap it could not hope to do so effectually in any other way. The more she thought over this conclusion, the more reasonable it appeared to her, and so raising and taking up the casket again, she placed it away somewhat indifferently, and prepared to visit with Crafton the Academy of Music.

Descending to the drawing room, she found Guilford already there. Apologizing for keeping him waiting, he received her in a brilliant manner, and they soon set out on their evening visit. Never did he appear so brilliant or more fascinating, and soon all thoughts of the strange warning passed from Mabel's mind, as an idle dream.

Passing along gaily, and chatting rapidly, yet as they neared a public square not far from their destination, Mabel did not fail to observe a woman of pale wan features, and meanly attired, who suddenly fixing her glaring eyes upon her, gazed at her with such a look of utter despair and distress, as at once excited her curiosity and pity. A miserable garment enveloped her person; her face was ghastly pale; her eyes uncommonly large, and of a soft lusterous brown, which to Mabel seemed filled with tears, and her brow looked as cold and as pure as the brow of the dead.

"What beautiful eyes," said Mabel to her companion in a low voice,—"pray, look."

As Crafton's eye instantly sought out and rested on the forlorn object Mabel had indicated, he started as if stung by an adder, and would have hurried on, but the girl with a gesture as if to address him, sprang a step or two forward.

"Poor creature, let us hear what she has to say," said Mabel.

"Pardon me, my dear Mrs. Grey," Guilford replied with an effort at calmness, "I can not submit you to the importunities of that woman. Can it be possible you haven't heard of her? It is crazy Grace, the fortune teller."

Tossing a piece of money toward her, with a look which Mabel failed to see, he passed rapidly away with his aimable companion.

"Poor creature, she should be taken care of," said Mabel, looking back,—she saw also the money still lying on the ground, while the girl with her form bent forward, her arms extended before her, and her small thin hands clasped together, seemed the very vision of dismal despair. Poor Magdalena, she had been watching often and long to catch once more a glimpse of him she had so unwisely loved, and now that at last she had met the serpent that had so stung her, far, far better for her would it have been could she have died there. The hot sea of torture that now swept her soul, we may not describe. Unable to cling longer to the iron railings which in her distress she had grasped, she swooned and fell to the cold wet pavement. Just at that moment a flashily dressed *lady*, Mrs. Pollock by name passed, with the exclamation:

"O, dear Ketchum, there is another of those hateful creatures. See, she has been drinking, and has fallen helpless to the ground. Dear me why do not the authorities drive them from the public streets? How I dislike to pass near, them," said the overdressed fine "lady," to her companion and gallant, and shrinking off from the poor fallen Magdalena, clung closer to him, and hung in a more loving manner upon his arm. She was the vivacious and affectionate Mrs. Pollock, a prominent member, and regular attendant of the Rev. Smoothington Crafton's wealthy church. Mr. Pollock, her *liege* lord, largely engaged in the wholesale silk and dry-goods trade, was often absent on business,—days some times, weeks together, but possessing the most implicit confidence in the esteem and honor of his heart's idol, Lady Pollock, he never experienced the least misgiving on her account, during any of his prolonged visits abroad.

But alas, all absorbed in the untiring pursuit of wealth, he never once reflected on the natural requirements of his own organization—less upon the needs of his wife's more ardent temperaments and glowing attractions.

But the agreeable companion of Mrs. Arabel's Pollock this evening, was the flattering Ketchum Goldy, Esq., also member of the Rev. Mr. Smoothington Crafton's church, and one the important pillars thereof. He had joined her that evening at her residence in compliance with her request, transmitted to him by note in the earlier part of the day.

CHAPTER XVI.

On reaching the Academy, Guilford and Mabel entered hastily. But as they were passing through the crowded vestibule, a voice close to her ear whispered, "*Beware of the serpent.*" Mabel started, and looked quickly round, but saw no one to whom she could attribute the remark. It was some time, however, ere she could fully recover from the agitation into which it had thrown her, and Crafton attributing her abstraction to her pity for the poor "fortune teller," surpassed himself in his assiduous efforts of wit and sparkling repartee, to draw her attention from the past, to her more attractive and moral(?) surroundings. Several times as she swept the vast audience with her glass, she encountered the eyes of a tall well formed man, regarding her with something of a mournful gaze. At first she thought nothing of it, of course, in such a vast assemblage. But when, again and again she met the same sad expressive eyes, she could scarce suppress a feeling of perturbation. Once, when his face chanced to be averted, she hurriedly indicated the stranger to her companion.

"Heavens, *he* here?" was the involuntary exclamation from Crafton, as he received a full view of the gentleman pointed out by Mabel, and then to conceal, rather to account for his too evident agitation, he remarked:

"I once met that gentleman abroad, under circumstances of strange interest." Then drawing attention to some telling "hit" in the address, being delivered from the stage, he effectually diverted for the time, Mabel's mind from the tranger.

Passing out through the dense throng again, Mabel thought once she encountered those same mournful eyes. But when she looked again, the stranger had vanished.

At home, and alone, poor Mabel, what conflicting thoughts distressed her; for notwithstanding her former resolution, her confidence in Crafton began to be shaken. And, oh, what a tumult of doubt and misgiving now raged amid her reflections. How she longed for some kind sympathizing real friend, in whom she could confide, and who would counsel her how to act. She had not loved Crafton, yet she felt he was one who had interested her more than any person she had ever met,—one whom, perhaps, she might easily learn to love; but then should he prove the singular warnings she had received, all too true,—what then would be her fate? O, how she shrank from the very thought of such a lot. At one moment she resolved to dismiss him at once from her presence, and the next her heart accused her of prejudice and injustice. Poor Mabel never had she been so unhappy before; never so miserable, as when that night she rested her aching head upon her pillow.

Days passed, and one day in mid afternoon, she had just parted with Crafton as a letter reached her by mail. Glancing hastily over the superscription, she saw at once it was from the same hand, that hand that had penned the previous note. Gaining the seclusion of her own room, she broke the seal with some trepidation, and then read:

"Ere it may be too late, listen to the warning voice of a sincere friend. Let me arouse you from the pleasing spell which seems lulling you securely into fancied safety. Shun Guilford Crafton as you would the viper in your path. I know him of whom I speak. Shun *him*, whose very breath is poison."

As Mabel finished this, she burst into tears. Alas, how should she act? "There is a truth and earnestness about the note, I dare not disregard."

Honor triumphed—her tears ceased to flow, and she resolved to see Crafton no more, until she learned either the truth or falsehood of these accusations.

Mabel Grey resolved upon a bold step, and with a firm hand, addressed a modest note to her mysterious counsellor:

"If you are really my friend, why do you shun me? Why, if honest, thus clothe yourself in so much mystery? What proof have I of your sincerity? What reliance can I place upon the bare assertions of one who so shuns inquiry,—against the character of a person bearing the semblance of so much worth as Guilford Crafton? I demand the proofs, sir, of what you have stated. Are you sufficient for the test? Then prove my friend to the end."

Two days later, the following was received in answer:

"You demand proof, and shall have it. Thanks to your good angel, you are sufficiently aroused to ask it. Go then, to No. 205——Street, and inquire for Magdalena. Be not dismayed at what is before you. Do not hesitate to take the step that may save you from untold wretchedness. Go, then, and fear not, pure and lovely one. One will be near, who will protect you with his life."

To be continued.

Letter from W. B. Gustine.

MR. EDITOR:—You will place the enclosed three dollars to my credit for the renewal of the JOURNAL for another year. The JOURNAL is a welcome guest to me, and I hope it may continue to wing its way until it shall reach every home, and be a lamp and a light to every soul, guiding them through nature up to nature's God, without the aid of the forms and ceremony of the bed post.

In connexion with the above, I will give you one out of a score of tests that I have received unsought during the past twenty years that I have been trying to advance the cause of the angelic dispensation. I was at the time being examined clairvoyantly by Dr. J. D. Pace of Port Huron, now Consul at Port Garonia. His hand was influenced and wrote these lines

Toil on a few more years in pain,
Ye laden sons of earth,
Then, like a dew drop on the plain
Receive your spirit birth.

You beauties still remain for you,
Those circling groves of pine,
Those tiny, fadeless flowers, too,
Are now forever thine.

No lordling's deed can hold the soil,
There are no distinctions there,
There are no forms bent down with toil,
No features worn with care.

FANNY GR——.

Here the pencil flew out of his hand and went nearly across the room. The doctor asked what that meant, and why it did not write out the whole name. I asked him what name he thought it should write. He said Gustine, of course, for it's from your sister. I told him that my sister Fanny married a man by the name of Gregory, and if he had not tried to control the influence, it would have written that name in full. It was, however, characteristic of my sister Fanny when she knew she was right, to have everything her own way, or not at all. This was the first time I had ever met the doctor, and I am satisfied he had no knowledge of me or of any of my relatives.

Yours, W. B. GUSTINE.

Speakers Register.

Spker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested

☞ HEREAFTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes; and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by WORD AND DEED.

Let us hear promptly from all who accept this proposition and we will do our part well.

J. Madison Allen, Ancora, N. J.
C. Fannie Allyn, Stoneham, Mass.
Mrs. Orrin Abbott, developing medium, Peoria, Ill
Rev. J. O. Barrett, Glen Beulah, Wisconsin.
Dr. J. K. Bailey, box 394 Laporte Ind.
Addie L. Ballou. Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL.
H. T. Child, M. D., 634 Race St., Philadelphia, Pa.
Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind
Dr. H. P. Fairfield will answer calls to Lecture. Adress Ancora, N. J.
A. J. Fishback, Sturgis, Michigan.
K. Graves, author of "Biography of Satan." Address Richmond, Ind.
Dr. Wm. R. Joscelyn, Lecturer
Address him in care of this Office; 189, South Clark Sreet
Dr. P. B Randolph, 89 Court St., Boston, Mass.
Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn
Hudson Tuttle, Berlin Heights, O.
Benjamin Todd, Salem Oregon.
Dr. Samuel Underhill, No. 124, 22nd st. Chicago, Ill.
E. V Wilson, Lombard, Ill.
A. B. Whiting, Albion, Mich.
Job Smyth, Hallsport, N. Y., will answer calls to lecture
Dr. E. B. Wheelock, inspirational speaker, Cedar Falls Iowa
K. H. Garretson, Prichland, Iowa.
Samuel S. Harman, Goshen, New Paris, Bremont, Ind.
Dr. G. Newcomer, lecturer, 288 Superior st., Cleveland Ohio.
M. M. Tousey, Lake Mills.
Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C.
Rev. J. Francis, Ogdensburg, N. Y.
J. William Nan Namee, Trance Speaker, Elmira, N. Y.
J. Mansfield, Inspirational Speaker and Healing Medium, Clyde, Ohio.
Mrs. M. J. Wilcoxson, Care of Paul Bremond, Houston Texas.
Miss M. C. McClendon, Inspirational Speaker, Rock Island, Ill.
Harriet E. Pope, Morristown, Minn.
Frank Dwight, Council Bluffs, Iowa.
Warren Smith, Elexandria, Madison Co., Ind.
Mrs. S. A. Pearsall inspirational speaker, Disco, Mich
J. B. Tupper, trance speaker, Jamestown, Wis.
R. P Lawrence, Inspirational Speaker, Ottumwa, Iowa.
Harrison Augir, Charles City, Iowa.
Mrs. F. A. Logan, care of Warren Chase, 827 North Fifth Street, St. Louis, Mo.
Elijah Woodworth, Leslie, Mich.
Mrs. Benjamin Todd, Inspirational Speaker, Salem, Oregon.
Henry A. Beach, Spring Valley, N. Y.
Mrs. Hoyse, Trance, and Test medium Waterloo, Wis.
Thomas Harding, box 301, Sturges, Mich.
Mrs. J. H. Stillman Severance, M.D, lecturer on Spiritualism, Medical Reform, Physical Culture etc. Milwaukee, Wis.
B. C. Mills, West Buxton, Maine.

SOUL-READING,
OR
Psychometric Delineations.

A. B. SEVERANCE,
THE WELL-KNOWN PSYCHOMETRIST,

Will give to those who visit him in person, or from autograph, or lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc.

TERMS—$2.00 for Full Delineations; Brief Delineations $1.00.
A. B. SEVERANCE.
349 Florida St. Milwaukee, Wis.
ol. 7, No 13—tf.

MRS. FERREE'S NEW PAMPHLET FOR THE THOUSAND.

As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

THE PHILOSOPHY OF CREATION.

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand o Horace G. Wood, Medium.

Price 35 cents, postage 4 cents. For sale at this Office

Prof. Spence's Positive and Negativ Powders for sale this office.

Address S. S. JONES,
189 South Clark St.
Chicago Ill

PLANCHETTE—THE DESPAIR OF SCIENCE.

The above named work is one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of $1.20 and 16 cents for postage.
address S. S. JONES, 192 South Clark st., Chicago, Illino

Florence
Sewing
Machines.

WM. H. SHARP & CO.,
General Agents,
100 Washington St., Chicago.

This machine is recommended to any who desire a first class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, ease of management. Four different stitches and reversible feed-motion, features peculiar to the Florence claimed by no other in the world. Samples and terms to Agents furnished on application.

THE BOOK OF
ALL RELIGIONS
Comprising the Views, Creeds, Sentiments, or Opinions, of all the Principal Religious Sects in the World, particularly of all Christian Denominations, including Spiritualism in Europe and America; to which are added, Church and Missionary Statistics, together with Biographical Sketches.
JOHN HAYWARD.
AUTHOR OF
THE NEW ENGLAND GAZETEER &c. &c.
438 Pages, Cloth. Price $1.75; Postage 24 cents.
For sale at this Office.
Address, S. S. JONES, Chicago, Ill.

REVELATIONS
OF THE GREAT MODERN MYSTERY
PLANCHETTE
AND THEORIES RESPECTING IT.
A very entertaining little book containing articles on the subjects from the pens of several brilliant writers, 88 pages, flexible cloth. Price 40 cents, postage free. For sale at Religio-Philosophical Journal Office.
Vol 8 no 4

UNDERHILL ON MESMERISM.
WITH
Criticisms on its Opposers.
AND A REVIEW OF HUMBUGS AND HUMBUGGERS, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE—FULL DIRECTIONS FOR USING IT AS A REMEDY IN DISEASE—HOW TO AVOID ALL DANGER.
THE PHILOSOPHY OF ITS CURATIVE POWERS;
How to Develop a Good Clairvoyant.
THE PHILOSOPHY OF
SEEING WITHOUT EYES.
THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM—EVIDENCE OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE FLESH—COMMUNION OF SAINTS, OR WITH THE DEPARTED.
BY SAMUEL UNDERHILL, M. D., L. L. D.,
LATE PROFESSOR OF CHEMISTRY, ETC., ETC.
Price $1.38. Postage 12 cents. The Trade supplied.
Address S. S. Jones, Chicago. Ill.

HEDGED IN.
BY
ELIZABETH STUART PHELPS.
AUTHOR OF "GATES AJAR."
"Only Heaven means Crowned, not Vanquished, when it says, 'Forgiven!'"
"Most like our Lord are they who bear,
Like him long with the sinning."
Price $1.50, postage 16 cents. For sale at Religio Philosophical Journal Office, 187 and 189, South Clark Street, Chicago.

[THIRD EDITION REVISED AND ENLARGED.]
A PEEP INTO
SACRED TRADITION.
BY REV. ORRIN ABBOTT.
CONTAINING
"The Condensed Evidence on both sides, of the most important question known to Man."
HIS PRESENT AND FUTURE HAPPINESS.
Price 50 cents. Postage 2 cents.
For sale at Religio-Philosophical Journal Office, 187 and 189 So. Clark Street, Chicago.

VILLAGE LIFE IN THE WEST.
BEYOND THE BREAKERS.
A Story of the Present Day.
BY
ROBERT DALE OWEN.
Author of "Footfalls on the Boundary of another World."
Finely Illustrated. Price $2.00. Postage 24 cents.
For sale at the Religio-Philosophical Journal Office.

HOW AND WHY
I BECAME
A SPIRITUALIST,
BY
Wash. A. Danskin.
FOURTH EDITION.
With an appendix giving an authentic statement of that wonderful phenomenon known as the
SOLID IRON RING MANIFESTATION,
which is alone worth more than the price of the book.
Price 75cts, Postage 12cts.
For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

THE EUGENIA
OR
LADIES' COMPANION
Is a Periodical Bandage.
Patented Nov. 17th, 1866. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at sight.
It is always ready for use, is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required.
It being made without buckles, buttons, hooks or eyes, and requires no pinning, it cannot become loosened in any way while being worn.
It being made of pure, soft and smooth rubber, it cannot in any way chafe or irritate.
It more than saves the cost of itself in material, as the Eugenia with ordinary care, will last five or ten years.
Sent anywhere by mail on receipt of $4.00.
Address, "EUGENIA," 189 S. Clark St., Chicago, Ill.
[illegible]

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO MAY 7, 1870.

TERMS OF THE Religio-Philosophical Journal.

$3,00 per year, $1,50—6 months, $1,—4mo.

☞ *Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.*

In making remittances for subscriptions, always procure a draft on New York, or POST-OFFICE MONEY ORDER, if possible. Where neither of these can be procured, send the money, but ALWAYS IN A REGISTERED LETTER. The registration fee has been reduced to FIFTEEN CENTS, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. ALL Postmasters are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of $3.50 per year.

PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names ENTERED on the subscription books without the first payment in advance.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.
2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount,—whether the paper is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is PRIMA FACIE evidence of intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—Dec. 10—0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

☞ Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

☞ All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE,—NO. XIX.

6

SAUL AND SAMUEL.

Saul shown the word of God,—his future life—a spirit makes predictions through the mediumship of Samuel, that are realized—Ecstacy—Saul turned into another man.

In our previous article, we gave something of the history of Saul and his difficulties with the warlike tribes with which he was surrounded. With the Amalekites, he was cruel, vengeful and exacting, showing but little mercy to those whom he had in his power. In person, Saul was remarkably tall and slender, and in his movements he was exceedingly graceful. His features were sharp and angular, eyes of a dark piercing brilliancy, and on his countenance glistened an expression that indicated the energy within. His well knit wiry frame and powers of endurance, made him a fit person to lead the armies of the Israelites and overcome their enemies. His appearance was attractive; his person commanding and majestic, and one would have thought on surveying him, that destiny had marked out for him an important career on earth. Still, Saul was selfish and exacting While he possessed a generous nature, it was manifested in home endearments and affection, and then to only a select few. Shortly after his interview with Samuel the Seer, he met Estelle, the beautiful medium alluded to in a previous article, and she verified all that he had predicted in reference to him Estelle, as before stated, was exceedingly beautiful, and her presence made a deep impression upon Saul, who was then quite young and whose heart had not yet been brought under the influence of woman. Although Estelle had been married to another, to whom she was lovingly and truly devoted, Saul was with her a large portion of the time, consulting her in regard to his future career. Her quiet unassuming manners, her artless innocence and lovely disposition, wove a net-work around the selfish heart of Saul, that softened his nature, and prepared him for the work before him. As the cackling of geese saved Rome, and the barking of dogs the army of the Carthagenean General, Hannibal, so does some circumstance, apparently trifling to us, often so mold the character, that it is better prepared for the work in hand. Kish, the father of Saul, placed implicit confidence in him, and trusted much of his business to his care. Cruel to the servants, exacting and punctillious, he was enabled to do a larger amount of business than his father, and that led to his enlarging his sphere of action. Saul, then, under the advice of Samuel, as previously given, and Estelle, he was prepared for the work designed him. In his day and age of the world, morality was indeed at a low ebb. Samuel was regarded withi great respect, however, on account of his morality and virtue, but the people seemed to be of that character that led to frequent wars. At the time that Samuel and Saul lived, the tribes with which they were in constant war, were but a little superior to those Indians on our Western Prairies. The wars then were equally as remorseless and cruel as those carried on by the wild Camanches or Navajoes. There seemed to be a general sentiment in favor of indiscriminate butchery during war, and the feelings of those engaged in a conflict, were of that calloused character, that they could not be excited in the least by the tender moans and piteous cries of the wounded and distressed.

Saul, then, in his early career, had not that training that would incline him to be of a humane character. It is true, he was exceedingly generous and kind to Estelle, but by conducting his father's business, and being brought constantly into contact with those whom he could command, he finally become of that haughty, arrogant disposition, that distinguished him in his wars, and afterwards by ordering the destruction of all the witches, and the banishment of all the mediums in the land, simply because they predicted disasters,—and only disasters for him during a certain stage of his career.

In our last article, we left Saul with Samuel, where he had been in company with his servant to look after the asses of Kish,—his father. This interview with Samuel seemed to change his whole nature—he went away from him with new hopes and resolves, thinking that in the no distant future, he would assume a position in the world that would place him prominently before the people. While he was leaving the city in company with Samuel, the latter was suddenly placed under the influence of a controlling spirit, and he said to the former, "Stand thee still awhile, that I may show thee the word of God—1 Sam, 9: 27. It was in consequence of spiritual influence at this time that Samuel had his interior vision opened, and could discern spiritual things,—also predict the future, disclosing many remarkable events that would happen soon. He had not heretofore told him the exact place, or under what circumstances he would find the asses he was seeking, but under the inspiring influence of the controlling spirit, he said:

> When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

The controlling influence of Samuel continued, saying:

> Then shalt thou go on forward from thence, and thou shalt come to the plane of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.
>
> And they will salute thee, and give thee two loaves of bread which thou shalt receive of their hands.
>
> After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy.—I. Sam. x: 3, 4, 5.

The predictions of Samuel were fully realized in reference to the Philistines. Saul met a company of them coming down from the "high place with a psaltery and a tabret," and they did prophesy.

This scene had a peculiar influence over Saul. The Philistines, dressed in the richest costume, and accompanied with music, really presented an imposing appearance, and the effect was peculiar on the sensitive nervous system of Saul. In those days, nearly all the prophecies uttered by the seers or mediums, were made under the inspiring influence of music, or some scene that brought their system in a condition that rendered it susceptible to spirit influence. The Sybils, when taking their seat on the tripod, especially at the temples of Delphos, near the Castilian Range, would often request some one to chant a favorite song, and while listening to that, spiritual influence would take possession of them, giving advice to generals on their warlike undertakings, and to kings with reference to their governments and the designs of other rulers upon them.

Music, then, has this effect—it diverts the attention from the influence that is trying to get possession of the medium, thereby removing one obstacle in the way of complete success. The mind directed too closely toward the action of a spirit circle when developing a medium, has a tendency to disturb the forces which they control, and consequently prevents them from accomplishing what they most desire. In the case of Saul, he heard the music of the Philistines, and certain ecstatic emotions were caused that rendered spirit control easy. Ecstacy, caused by music, joy, shouting of others, places the system many times in a peculiar negative, and consequently, susceptible condition, rendering spirit-control easy. Laughing gas, hashish, opium, and many other drugs will cause temporary ecstatic emotions, rendering the system highly susceptible to spirit influence. We would not recommend any one, however, to try this method in order to induce mediumistic qualities, for they are generally attended with disastrous consequences.

We have known spirits to assume control of a person for the first time when under the influence of laughing gas. Indeed, nearly every phase of mediumship in ancient times was induced by a peculiar gas oozing from the earth. Especially was this true of the ancient Chaldeans, who resided in a mountainous country, where, from fissures in the rocks, a gas, much more gross, but in its nature somewhat resembling the magnetism of the human system, would ooze forth. The ancient temple at Delphos was erected over a fissure in a rock, from which this strange gas oozed in large quantities, affecting those who inhaled it in a manner similar to laughing gas. But we cannot go into details now in regard to the wonderful elements that exist throughout all nature, which have a strange effect upon the human system.

Saul, when he met the Philistines, was affected strangely. He seemed to be thrown in ecstacies and acted in a very peculiar manner. The music had the peculiar effect upon him of inducing the ecstatic condition, and the consequence was, a spirit assumed control of him, and he, too, could prophesy. This ecstacy may be compared to a highly tuned violin, each chord is drawn up tightly, so that a breath will cause beautiful undulations to occur, making music that can be heard by the spiritual ear.

Thus Saul, in this ecstatic condition, was acted upon easily by the angel world, and he was induced to predict in regard to the future.

Samuel, during his interview with Saul, as he was leaving the city, said that when he met the Philistines with their instruments of music,—"The Lord will come upon thee and, thou shalt prophesy with them, and shalt be turned into another man." I. Sam. x: 6.

Truly did Samuel predict in reference to Saul and what would follow his meeting with the Philistines. While under spirit influences, he was really turned into another man, for the spirit controlling him was the "other man" that Samuel alluded to. After that time, Saul was subject to spirit influence, and a new life seemed to arise up before him. The beautiful Estelle verified his own prophecies, and for a while predicted a brilliant career, but invariably when describing the course that he would pursue, there would arise up just in the rear of a bright cloud, an intensely dark halo or mist, which she could not interpret, but whenever she alluded to it, it occasioned a cold shudder to pass through his sensitive, nervous organism, and he feared that it betokened some dreadful calamity.—Still, his strong will, ardent nature and enthusiasm in the new work in which he was engaged, did not allow him to dwell much on that symbol which seemed to foreshadow an end to his eventful career on earth.

Saul was strangely constituted. He was tall, and from his appearance one would regard him as a man whose ambitiousness would lead him into difficulty. He feared not his enemies; and shirked from no efforts required to thwart them in their designs; but he did fear that symbol, that dark cloud that always presented itself in the presence of Estelle, for it foreshadowed the termination of his eventful career on earth, and he knew it. Rash in his adventures, unscrupulous in his designs, and artful in his secret endeavors against open and suppressed enemies, he was carried along on the current of life, a peculiar instrument in the hands of the angel world, to accomplish a certain work.

When he saw the Philistines coming down from the high place, accompanied by music, the scene was somewhat new to him, and, of course, the effect was peculiar.

When a mere boy, we remember attending a spirit circle, at Scott Corners, N. Y. The scene presented was strange to us, and we felt a peculiar influence, and was soon entranced, though we regarded it at the time as a fainting swoon. Saul, under the influence of the music and the gay equipage, became as Samuel had predicted, "another man," for a spirit had assumed temporary control of him. On this occasion he became fully awakened to a consciousness of his mission. A few days previous to this event, he had started out to hunt for his father's asses—now he found himself on the road that would lead to great distinction, although it would eventually terminate disastrously to him. Undaunted, fired with youthful zeal and animated with the inspiring words of Samuel, he went forth to carve for himself a name in the temple of fame, never for a moment realizing that he was an humble instrument in the hands of the angel world to do a certain work.

As it was with Saul, so it is with all humanity. The work of each is designated, and however humble your lot, ever remember that it is as honorable, as noble as if you were elevated to the position of King or President. The Spirit World has no select congregations, no soft, velvety-carpeted aisles where only a few can walk, no Brooklyn churches, with an aristocracy that is bloated so full of self conceit that it only aspires to be free from the common herd.

THE CHICAGO LYCEUM.

The Childrens' Progressive Lyceum gave an entertainment at Music Hall on last Sunday evening. The following was the programme of exercises:

Tableau, Crowning the May Queen; Song, Rover,—by Lizzie Bushnell; Violin Solo, Sounds from Home,—by Frank Fuller; Song, Silent Evening,—by Jennie Kopp; Recitation, Resignation and Hope,—by Lottie Hollister; Quartette, the Old Mountain Tree; Song, the Refugee, by request,—by Phebe Dinsmore; Song,—by Carrie Watson; Wing Movements,—by Mrs. Ridgaway and class; Tableau, Shake Hands Thalberg's Polka,—by Mrs. H. K. Ballard; Song Come into the Garden, Maud,—by Miss Lillah Williams; Recitation, Floral Convention,—by Lucy Christian; Quartette, He's Gone; Recitation,—by Louie Fuller; Song, Down by the River Side,—by Lizzie Avery; Duet, Any How;—by Lillie and Gussie Kopp; Dumb Bell Exercise,—by Mrs. Ridgaway and class.

SPIRITUALISM OF THE BIBLE.

Our articles on the Spiritualism of the Bible will close with the 26th number of the same, although the subject has only been just commenced. They will be continued from time to time in future numbers of the JOURNAL. We are glad to know that they have been well received by our numerous readers, and that the ideas therein advanced, have been read with interest.

We shall then branch off into an entire new field of thought, and the articles given will unfold the beauty and grandeur of death, and show the good results flowing from spirit communion Then we shall present to our readers the result of our "Voyage of Discovery after God,—How and Where we found Him."

ONE OF THE VERY BEST.

In another column will be found the advertisement of Mrs. Sawyer; and we take pleasure in saying that she is not equalled by any medium we have ever met. In all the phases collectively, named in her advertisement, she is used by spirits with a facility surpassing any other medium we ever saw. While others may be equally good in some one phase, *her mediumship is general.*

Those visiting the city, should improve the opportunity of a seance with her. Those at a distance, should address sealed letters to their spirit friends, asking their questions clearly and distinctly, and then inclose the same in another envelop, and direct it to Mrs. S. M. Sawyer, room 23, No. 189, South Clark street, Chicago, Ill.

A NEW STRIKE—ALARMING TENDENCY OF THE AGE.

It seems as if our country was in a constant foment in consequence of the conflict between capital and labor. The mechanic, the common laborer and the artisan of any kind, desire a fair compensation for their services, and when they think that capitalists are aggressive, inclined to be oppressive in order to fill to repletion their purses, then invariably they resist their demands, and a STRIKE is the result. As a general thing, those who engage in such a movement, are unsuccessful, and are greatly the losers in the end. The last strike proposed through the columns of the *Revolution*, a paper published by Susan B. Anthony, assisted by George Francis Train, both of whom are regarded by Mark Twain as the most remarkable *women* of the age, is well calculated to create alarm, for it is impossible to calculate the damages that would accrue therefrom to the country at large, resulting finally in the complete destruction of the white race on this continent. We really think that Susan B. Anthony is becoming somewhat fanatical, and we are inclined to regard this project as a serious one on the part of the *Revolution*, for its publisher has never been known to joke only on one occasion during her eventful career on earth, and that was when she said she did not wish her "tomb stone marred by being registered as the relict of some fool of a man." Whether this was received with stamping of feet and clapping of hands, or whether it did not induce a solemn expression to pass over the countenances of those present, we are not prepared to say. But knowing her intensely serious nature, we are inclined to regard this last suggestion of hers in a serious light. The *Revolution* is in favor of a strike,—not such a one as the wife sometimes gives the husband when moral suasion has ceased to be a virtue,—bu one that will be attended by the most serious consequences. Nothing now but the superior excellence of women who cannot be influenced by Miss A., will save the country. We feel alarmed in this matter (as much as appears), and would exhort opposition to be raised at once to this preposterous scheme. The great need (as it appears from the *Revolution*) of the women at the present time, is money! The women must have money. Their wants are numerous; and their husbands in most cases are inclined to clasp their purses with more affection than their wives, resulting in a wide spread feeling of discontent, and a disposition on their part "to strike,"—not for their country and their homes,—but for their husband's pocket-book. The manner in which they intend to do it is well calculated to excite alarm, and we advise (we are serious) every husband in the land to be prepared for the worst. We will not be intimidated; we will not surrender our vested rights; we will not yield the right to superintend the opening of our own pocket book (consider us in earnest) at any time and under such circumstances as conscience may dictate. We are prepared to meet the enemy of future generations in this struggle, knowing that the "right will ever come out uppermost," resulting, of course, in a complete victory to husbands and the humiliation of those who branch off on this strike. Husbands, would you know the nature of this strike? Prepare yourselves for the worst! We could not unfold it all to you at once. Your minds will soon be prepared for it, but we would advise you to take out your pocket handkerchief to wipe the profuse perspiration that will surely start on your face when we give the announcement. If, after reading this, you don't get an additional string (not elastic either, but a good, strong cord) for your pocket book, you are not fit for liberty, but should be ranked among cowards. The writer in the *Revolution* (a paper devoted to the cause of women) says:

> "The great want of women at present is money—money for their personal wants, and money to carry out their plans. I propose that they shall earn it, that they shall consider it as honorable to work for money as for board, and I demand for them equal pay for equal work. I demand that the bearing and rearing of children, the most exacting of employments, and involving the most terrible of risks, shall be the best paid work in the world, and husbands shall treat their wives with at least as much consideration, and acknowledge them entitled to as much money, as wet nurses.
>
> The meaning of this is, that wives are about to strike for greenbacks; so much for every baby born. No greenbacks, no more sons and daughters. No greenbacks, no more population; no more boys to carry on the great enterprises of the age. The scale of prices for maternal duties is as follows:

Girl babies	$ 100
Boy babies	200
Twin babies	300
Twins (both boys)	400
Triplets	600
Triplets (all boys)	1.000

> Terms: C. O. D. No credit beyond the first child, the motto being, "Pay up, or dry up." Husbands who desire to transmit their names to posterity will please notice and take a new departure."

The fact is, the terms are enormous. The scale of prices won't meet the approbation of the laboring classes. They will resist this innovation with a resolute will, and bid defiance to this startling strike contemplated on the part of wives. This scheme originated in the city of Washington, and, no doubt, was concocted by George Francis Train, who evidently desires a revolution to be gotten up in this country, to attract the attention of the government when the Fenians invade Canada, in order that their movements may be attended with success. Yes, this contemplated revolution—this strike on the part of wives will, no doubt, prove a question of more interest in Congress than the Utah Bill, or polygamy in Utah. However, we leave the matter to the *serious* consideration of all the husbands in the land, and shall *watch* with *great* interest, the *feelings* that they *manifest* on the subject.

☞ Somebody says that Ike's fast trick was to throw Mrs. Partington's gaiter into the alley, and call the old lady down from the third floor to see an alley-gaiter. He might have called to her just before he threw the gaiter from the window, and asked her to see "Shoo Fly."

Silveyville, Cal.

Morgan Allen says that the Spiritualists in his town are making some progress; that the Methodists recently held a camp-meeting, which was of the ancient order of things—*far behind*, like an ancient romance. They got a few converts such as are by nature fitted for that kind of spiritual food.

For Austin Kent.

Sister Eliza Sellen, and J. D Jones of Cuba, Mo., each sent two dollars and fifty cents to this office, for Br. Austin Kent, which we have forwarded to him.

Our friends would do well to remit direct to Br. Kent, and he will report to us from time to time for publication.

When sent to us, we send it forward forthwith, but may in the hurry of business omit to publish in all cases. Br. Kent will make out monthly reports covering all receipts, which we will publish with pleasure,

---

☞ A young clergyman who was consoling a young widow on the death of her husband spoke in a serious tone of his many admirable qualities. "You know," he said, "you can never find his equal, search as long as you will." To which the sobbing fair one replied, almost broken hearted: "I'll bet I will."

☞ A leader of music in a church where congregational singing was practiced, selected a tune with a wrong metre, to be sung to words: "With hyssope purge my soul, O Lord!" He tried it twice, when some old lady cried out: "Mister, you had better try some other yarb."

Personal and Local.

J. T. Rouse is still actively engaged in the lecturing field, and is, no doubt doing a good work.

L. Farrel thinks that Butler and Quincy would be a good place for a lecturer on the Harmonial Philosophy.

Mrs. J. M. Wilcoxon who has been laboring with great success in Texas, during the winter, will be in Chicago about the middle of May. She is one of our most efficient workers.

Brother R. S. Pond, of Kansas City, Mo., sends us $11,50 for the JOURNAL. He is an ardent Spiritualist, a most excellent man, and is devoted to the cause of truth. The angels will bless him for the interest he is taking in the cause.

Addie L. Ballou lectured at Kansas City, Mo., on Sunday last. She goes from there to Savannah. She has all the work she can do. This will make her third course of lectures at Savannah.

The haunted Gloucester schooner is being fitted at Portland for another trip to the fishing banks with a crew who don't believe in the ghosts that have already scared home three crews.

Dr. Newton has gone to Europe.

Moses Hull will be at home during May, at Hobert, Ind.

Literary Notices.

HISTORY OF THE EARTH'S FORMATION—EXPLANATION OF THE BIBLE THROUGH THE MEDIUMSHIP OF M. E. WALRATH.

The above entitled work is a spirit communication of 633 very large sized pages, neatly bound, and is sold for $4 a volume; postage 52 cents. The medium through whom it was given, is a resident of California, and not New York. It certainly is a book that should be in the library of every investigator into the phenomenon of Spiritualism.

In our notice of the above entitled work heretofore, we stated the price to be $5, per volume. It is now offered at $4. The publisher has in view the good to be done by circulating the work, rather than the compensation for publishing it.

THE CHRIST-IDEA IN HISTORY.—

The promised companion volume of "The God-Idea in History," by Hudson Tuttle, is just issued from the publishing house of Adams & Co., Boston, under the title of "The Christ-Idea in History." Like the former work, so well adapted to satisfy a vast and increasing need, this also has a broad field of usefulness. The book presents the same remarkably neat, plain, and artistic style of execution which characterized the former volume. Succeeding an introductory chapter, devoted to the origin and antiquity of the Christ-Idea, and a general statement of the theme, is a deeply interesting chapter on each of the following subjects:

Career of the Christ-Idea in Hindoostan, Persia, and the West; Jesus of Nazareth; the Prophecies of the Messiah, Conception and Genealogy; Birth and Youth of Jesus; John the Baptist and his Relations to Jesus; the Sermon on the Mount; the Miracles of Jesus; the Apostles sent forth; the Death of Jesus; Burial and Resurrection of Jesus; Descent into Hell; the Gospels; the Extension of Christianity; Resume of the Life and Character of Jesus; the Ultimate of the Christ-Idea.

Throughout these chapters the testimony of history presents many significant facts, among which these are prominent: That while we, of this age, believe that we have outgrown the various mythologies of the past, the basic ideas of many of them have been engrafted on our advanced civilization through Christianity; and also that all those conceptions of deity personified by Brahma, Ormuzd and Jehovah, Vishnu, Zoroaster and Christ, together with the gigantic religious systems of the Vedas, Zendevesta and Bible, and countless other gods, gods-incarnate and sacred books, had each and all precisely the same origin. The crude thoughts and devotions of savage men, modified by the different degrees of culture and civilization, of the successive ages of the world's development. It is seldom that a book is written, especially upon this and kindred subjects, which does not necessitate the writing of another, that the truth may be made apparent. So many works are written, perverting the facts of history, philosophy and science, to favor some preconceived idea, and so fearful are authors that some view may be found in their works which contravenes some popular opinion, that virtually the truth remains untold until the few fearless and true souls are found wielding an impartial pen in its utterance. There are few lessons the world needs more to learn than the plain, unvarnished truths so bravely uttered in this little volume, and if the demand should correspond with its intrinsic merit, it will be found upon the table of every lover of truth.

Philadelphia Department.

BY........................ H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

The Story of a Haunted House.

One of the grandest revelations of modern science is the fact that we are continually daguerreotyping ourselves upon every thing around us, and the only reason why our pictures do not appear to us every where, and at all times, is simply because we are not like the sensitive plate of the artist prepared to retain them. As we were thus musing, we rode past a fine mansion whose deserted halls and wierd appearance would indicate more than we had heard,—namely, that it was a haunted house. Being in a peculiarly sensitive mood, there flashed before our vision a long line of history which we shall present to our readers, under the above heading. We have since learned that the leading facts of this story are true, and accept the minutia, leaving our readers to draw the moral.

A wealthy gambler, wearied with a life of crime, resolved after a very successful season, that he would abandon his profession forever, seek new surroundings, and live a virtuous life. He was fifty years of age, and had never married—he came to this city, selected the place, and laid the plans for the construction of a magnificent house. He purchased the lot, and entered into a contract with a builder for the erection of his house, for which he was to pay twenty thousand dollars. Before it was completed, he died very suddenly, and his property fell into the hands of others. The contractor had received about one half of the money for building the house, and he entered a lien on the property for the balance.

We must go back now a little farther, and introduce our readers to another character who plays a prominent part in this history. Mr. N——was a dashing young man of excellent abilities, but sadly lacking in those principles of integrity which are so essential to permanent success in business. He was engaged as bookkeeper in an extensive manufacturing establishment. He had recently married a beautiful, but rather inefficient young lady.

Mr. N——had managed his books so that he had purloined large sums of money. When the house was completed, it was sold at public sale, and he purchased it at a very low price. He furnished it in good style. Suspicions were aroused as to the means by which he did this, but he silenced these by reporting that his wife was an heiress, and as he had had the deeds for the property made in her name, the plan succeeded well. So adroitly were the books managed, that not the least shadow of suspicion remained. It was evident, that to maintain such an establishment would require a much larger sum than his salary. His acquaintances and his wife supposed he had an interest in the firm.

The time came when he was watched so closely that he could not escape detection, and during three months it was ascertained that he took more than a thousand dollars each month. Plans were laid by which the proof was brought home to him so as to leave no doubt, and when he was arrested he was thrown into the county prison. Mortified by the disgrace, he fell sick of a nervous fever, and died before the time for his trial. The evidence of his guilt was so clear and positive, that the firm took possession of all his property. The house in question being held in the wife's name, could not be taken. She was a worthy and excellent woman, though she had never held any property, and had been entirely deceived by Mr. N——in regard to the position he occupied, and the interest he had in the firm. She was thus left a beautiful young widow with one son about five years old. Little Willie was a very sensitive and good boy. He knew nothing of the causes of his father's death and their troubles, and he was a great comfort to his mother in her affliction.

At first she thought of giving up the property which she well knew belonged to the firm, but her heart failed her, self-interest and a feeling that it would add to the stain upon her husband's character, induced her to let the matter remain quietly.

Among those who visited her in her affliction, in obedience to the scripture injunction in regard to widows, was Mr. W——, a minister in the Episcopal Church, to which she belonged. Bro. W——was a very fervent and affectionate minister who had been married three times, each time to a widow who had brought him some property, so that he was in comfortable circumstances, and preached more from the love of the gospel than for filthy lucre. He had been a widower but a short time, and his sympathies were deeply touched for the young widow in her bereavements, and the stigma which was attached to her husband, and which added to the sufferings of a sensitive woman. He prayed most fervently that the Lord would be with her in her affliction and sustain her, and he kindly volunteered to help the Lord all he could. His visits were very frequent and quite acceptable.

Soon after this, strange manifestations began to occur in the house. Mr. W——who was a liberal and intelligent man, entered into the investigation of these phenomena, and being somewhat acquainted with Spiritualism, he soon found that they were produced by spirits, and that both Mrs. N——and her boy were mediums.

It was deemed advisible that the investigations should be made entirely by these three persons, and no one else knew of it.

In little more than a year, the friendship between Mr. W——and Mrs. N——had ripened into an attachment. He spent much of his time at the house, and they were married.

Mr. W——had formerly been located in a small town in one of the North Western States. He had a very delightful country residence here, to which they repaired during the summer months. There never had been any manifestations prior to the summer when the new wife and her boy came to reside there. But soon after their arrival, the most violent and wonderful manifestations occurred in the house. The first of these took place whilst the family were at church, and the doctor was officiating. Every door in the house was unlocked, the beds and bed clothing were thrown around in the wildest confusion. The bureau drawers which had been locked were opened, and the contents scattered in various directions. Heavy substances were carried from one room to another.

When the family came home, they supposed that robbers had been in the house, but they could not discover that any thing had been taken. From this time, these phenomena were almost constant. On some occasions when the room doors were left locked, in a very few minutes they would be found open, and one of the rooms would be filled with the furniture from several rooms, piled up in the wildest confusion—heavy trunks were often placed on the tops of beds, and other furniture. The dining table would swing to and fro. Mr. W——seeing the dishes moved, go around the room, and striking the air with a napkin exclaim, "Begone you devils."

Amidst all this confusion very little injury was done to the property, and there was no evidence of real malice or evil design. They found out by degrees who were the principal actors, and what their object was. Mr. N——gave his name and that of several of his associates, persons who had been rowdy firemen and members of a club called "Plug Uglies." The object they had in view was to induce Mr. W. and his wife to transfer the house to which we have alluded to its rightful owners. Mr. N——said he had stolen the money with which he had purchased that house and he could not rest until it was restored. Neither Dr. W. nor his lady felt like doing this. When they returned in the winter they found similar manifestations and the demand was repeated over and over again.

We present these facts as they were given to us—they certainly indicate that as

"Round and round we run,
Ever the right comes uppermost,
And ever is justice done."

Voices from the People.

"SPIRITUALISM OF THE BIBLE."

The following appreciative letter is from our brother, L. A. Fisher, of Hyde Park:

MR. S. S. JONES:—My soul is full of joy and gladness. Permit an old subscriber to express his feelings in regard to the light your paper is spreading abroad in our dark and superstitious land.

Your paper can now justly claim the right to its exalted title, "RELIGIO-PHILOSOPHICAL." Your writers have somehow hit upon excellent veins of thought,—especially in the editorial department. The article entitled, "The Alleged Disobedience of Adam," in your issue of last week, is a gem of thought, and sufficient to immortalize the writer. The conclusion strikes a death blow at the vitals of old theology. The world may be fearlessly challenged to meet the soundness and purity of its logic.

The articles on "The Spiritualism of the Bible," have on their face the impress of celestial origin.

The articles of this week, entitled, "The Real Character of God," discloses principles of a most profound and startling scientific character.

I feel that the ancient query, "Can a man by searching, find out God?" is in some good degree answered, and throws a flood of light into my own mind relative to thoughts I have entertained for several years in regard to the connection of Deity with His works.

The idea has been patent to my mind that we were miniature Gods, inasmuch as that Deity evidently permeated all systems, space and worlds, as our spirits permeate and control our bodies, electricity being this great vitalizing, circulatory agent, as magnetism is that of our person.

I feel like running from house to house, like the ancient Greek, crying, Eureka, Eureka.

This thought could never have been made conscious to the understanding, had it not been for the Daguerrean process and the psychometric developments of the present day.

Both of these sciences have prepared the way, by opening the understanding, and disclosing a consciousness of things that are not seen, by those that are seen.

Go on, brother, I feel conscious that the Rubicon is passed.

Letter From P. Heywood.

BROTHER JONES:—Through the earnest efforts of Brother J. M. Winslow, I was induced to become a trial subscriber to your valuable paper. I would say that as an expounder of the spiritual philosophy, and I might say, new dispensation, it can't be beat.

I find very many interesting communications from the pens of the best writers in the country.

I think the articles upon "Spiritualism of the Bible," are especially interesting, and after reading them in one paper, I am impatient for the coming of another. I think it would be a source of some good for our orthodox brethren to peruse them during their spare time.

Please find inclosed one dollar and fifty cents, for which, continue my paper from May 14th, 1870. Success to your noble work. I hope to see the JOURNAL in every family.

Barre Plains, Mass., April 1870.

AUSTIN KENT.

Letter From J. M. Winslow.

BROTHER JONES:—Inclosed is one dollar from Phineas Heywood, of Barre, Mass., to Austin Kent. I think I hear some one say, "Oh, that persistent correspondent, will he never cease writing in behalf of Austin Kent?"

No,—not till the cause for which he writes, is shown to be futile and useless. Such is not the case at present, and all selfish people might as well "possess their souls with patience," and steel themselves against all appeals in behalf of charity so long as they are unfortunately in possession of a selfish nature. Others of a different nature, are giving of what means they can spare, to Brother Kent, in order to help him comfortably through life, and "great will be their reward."

Friends, give this matter of charity a little consideration, and it is barely possible that by so doing, you may discover in some way that you can give a small amount for the alleviation of cold and hunger,—if it is only ten cents a month. Retrench a few unnecessary luxuries, that are absolutely superfluous, and there is not the least doubt but that ways and means will be abundant by which you can give, and not feel the effort to any great extent. Don't be afraid to try the experiment; it may possibly be the salvation of some poor, selfish soul, that has never undertaken such an experiment, and wonderful results may follow—perhaps repentance and a change of heart.

Some are timid in what they feel constrained to term "ostentatious giving," but I can see no particular harm in one's name appearing in print, if the cause for which it appears is a worthy one. I propose to fulfill my promise to Brother Kent, to the very letter, so here is another dollar towards the six dollars promised, and I leave the public to judge of the motive to suit themselves.

One word in regard to the JOURNAL, and the compositor can go for another "take." Those of your subscribers in this place, as a general thing, think very highly of it, and I think there is not the least doubt but that I can induce a few more to subscribe as soon as the weather and traveling becomes settled, so that I can get into one of the adjoining towns. Let each old subscriber try to get a new one for the JOURNAL, and the cause for which you labor will be more widely disseminated, and ignorance, bigotry and superstition shall be compelled to seek a hiding place from the presence of intelligence and common sense.

Barre, Mass., April 3rd, 1870.

Appeal to the Spiritualists and Friends of Progress in New Jersey.

At a recent meeting of the Executive Committee of the New York State society of Spiritualists and Friends of Progress, a resolution was passed requesting the President of the Society to appeal through the public journals, to the friends of truth and progress throughout the state, for a hearty co-operation in the work of the society, and in conformity with that resolution, you are now addressed.

Truth being a unit, its sincere advocates and true followers can have no diversity of interest, but must have a common cause and a common interest, that knits them together in the bonds of unity. Our society lays down no dogmatic assertions as rules of faith and action, demands no pledges or concessions of opinion from its members. Its constitution sets forth that:

"The object of this society shall be the dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity, by such means as shall be adjudged best."

"Art. 3rd.—"Persons may become members of this society by forwarding their names to the Secretary and contributing to its funds annually. All persons in this and other states who feel interested in the society, are invited to become members thereof."

Having laid before you the object of the society in its own words, viz:—"The dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity by such means as shall be adjudged best," your cordial cooperation is invited and your pecuniary aid solicited, to the end of making the society efficient in the dissemination of liberal and progressive thought. So far as the funds of the society will permit, it is the purpose of the Executive Committee to carry on this work through lectures and the distribution of the liberal publications, but our funds are inadequate for the work before us, and we regret that our efforts must be confined within very narrow limits, unless the progressive minds of our state will generously contribute the funds necessary for prosecuting the work vigorously and extensively.

The few efforts made under the auspices of the society since its annual meeting, Feb. 16th, 1870, have demonstrated that the public thought is astir and sending forth inquiry after truth. At a recent meeting, appointed by our lecture committee, and held in the City of Trenton, it is estimated that some eighteen hundred persons presented themselves at the door, but only about nine hundred found sitting or standing room in the hall. Only two weeks previous, staunch Spiritualists of that city expressed the opinion that we could not call out more than a score of persons to attend a Spiritualist meeting in Trenton. Our Spiritualist meeting in Bordentown, March 21, was editorially commented on as "the largest gathering ever assembled in this city."

Friends, what can you do? What will you do individually, for the advancement and diffusion of such truths as will liberate the mind from the shackles of error? If you can aid our fund, you will help to place the royal robe of freedom on the thoughts of your fellow men and women.

Individual thought has been bound with the napkin and wrapped in the shroud of established authoritative opinion, but the great thought-waves now surging around us, cry, "Come forth!" and while we respond by aiding to free investigation and untrammeled thought, is it not a pleasure to help carry the good tidings of our joy to those who have not yet let go the line of tradition by which they have been towed through life, and consequently are making little use of the oars of their own spirit.

We leave the thought with you who are herein addressed, hoping you will respond and also invite the attention of others in your vicinity to the subject. Your contributions, either large or small, will be thankfully received by the society. Names for membership in our society, or contributions to the fund, may be addressed to the undersigned President of the society, who is also Secretary of the Executive Committee, by whom they will be immediately turned over to the society fund.

Susan C. Waters, President of the society, and Secretary of the Executive Committee.

Stacey Taylor, Crosswicks, N. J., President of the Executive Committee.

Bordentown, N. J., April 11th, 1870.

TEST AND PHYSICAL
MEDIUM.
Mrs. S. M. Sawyer,

[Late of New York.] is now stopping at the Reception Rooms of the Religio-Philosophical Publishing House, No. 187 & 189 So. Clark Street, Room 23, Upper Floor, near the Post Office; where she will hold seances with all who sincerely desire communion with spirit friends, between the hours of 9 o'clock, a. m., and 12 a. m., and from 2 to 6 p. m. She will also make arrangements for public seances at private houses, and at her rooms, day and evening, during the week.

Mrs. Sawyer is one of the most remarkable mediums of the present age. Her phaze of physical manifestations includes the simple rap, loud and distinct, the iron ring feat, the playing on stringed instruments, toned bells, the piano, (closed,) all keeping excellent tune. Also the shaking of hands by spirits with friends, and holding on to the same until the spirit's hand entirely dissolves and disappears; and speaking, singing and laughing by spirits, in audible voices, without the aid of the medium's lips. Tying and untying of the medium, moving of tangible objects, etc.

As a trance, test, and business medium, Mrs. Sawyer is not excelled, if equaled.

Spirits also answer sealed letters with great accuracy, through her mediumship.

TERMS:—Single person, $2.00; gentleman and lady, $3,00; public seances, each person 50 cents; answering sealed letters, $2,00.

To Advertisers.

The best advertising medium in the Missouri Valley, is the
KANSAS CITY JOURNAL OF COMMERCE,
DAILY, TRI-WEEKLY, AND WEEKLY.

Having the largest combined circulation west of the Mississippi River. Established in 1854, the JOURNAL has long enjoyed the reputation of being the leading political newspaper in the valley of the Missouri. The great number of advertisements in its columns from the large cities of the Union, is a sufficient indication of the estimate placed upon it as an advertising medium by the leading advertisers of the country.

TERMS OF SUBSCRIPTION:—Daily per year, $10, Tri-Weekly per year $4, six months $2,50, Weekly, a thirty-six column sheet $1.

ADDRESS
FOSTER, WILDER and CO.,
KANSAS CITY, MO.
v8n7 13t

DR. DUMONT C. DAKE.

THE HEALER, of Rochester, N. Y., treats all diseases with success. "Sui Generis" none but itself can be parallel. The Doctor is now operating in the West. Permanent address, care of this office, 189 So. Clark Street. Send for circular. Astounding cures. Dr. Dake is a genuine healer, and a true Spiritualist, and is fully controlled by a band of spirits in manipulating and healing the afflicted. At Shaw's Hotel Elgin, Wednesday and Thursday, May 4th and 5th; Julien House, Belvidere, Friday, May 6th; Holland House, Rockford, on and after Saturday, May 7th until further notice.
v8n6tf

Don't Forget the Printer.

Business and common honesty requires everybody to pay for their newspaper. Spiritualists, we are confident, will not claim an exception to this rule.

Warren Chase & Co., No. 827 North Fifth street, St. Louis, Mo.,

Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., Religio-Philosophical Publishing Association, and all other popular Liberal Literature, including Religio-Philosophical Journal and Banner of Light, Magazines, Photographs, Parlor Games—Golden Pens, Stationery, etc.

New Books.

COSMOLOGY
BY
George M'Ilvaine Ramsay, M.D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says:

"Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e. g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed, the race of man is so short, when compared with the age of suns and moons and planets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But notwithstanding this crowning attribute, all cosmologists must in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation. We claim no more.

The Book is elegantly printed and superbly bound. Price $1.50, postage 20 cents.
For sale at the Religio-Philosophical Journal Office.

REAL LIFE
IN
THE SPIRIT-LAND;

BEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally
BY MRS. MARIA M. KING,
Author of "The Principles of Nature." etc.

Price $1, postage 16 cents.
For sale at the Religio-Philosophical Journal Office, 187 and 189 So. Clark Street, Chicago.

CONJUGAL SINS
AGAINST THE
LAWS OF LIFE AND HEALTH,
AND
THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

BY AUGUSTUS K. GARDNER, A. M., M. D.

Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENTS.

I. The Modern Womens' Physical Deterioration. II. Local disease in children, and its cause. III. At what age should one Marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The injurious results of Physical Excess. VII. Methods used to prevent Conception and their consequences. VIII. Infanticide. IX. Conjugal relations during the period of Menstration. X. Conjugal relations between the old. XI Marriage between Old Men and Young Girls XII. What may be done With Health in View, and the fear of God before us. Appendix.

Price in cloth, $1.50, postage 16 cents; in paper, $1.00, Postage 8 cents. The Trade Supplied.
Address S. S. Jones, 187 and 189 So. Clark St., Chicago Ill.

THE
WOMAN WHO DARED.

BY EPES SARGENT.

AUTHOR OF

Planchette, or the Despair of Science.

"Honest liberty is the greatest foe to dishonest license."

12 mo. Cloth; 270 pages, fine tinted paper, gilt top, extra heavy binding, with bevelled edges.

A very Interesting and Cheap Book. Price $1,50. Postage 20 cents.

For sale at the Religio-Philosophical Journal Office.

Vol 8 no 4

THE CAREER
OF THE
CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO
"THE CAREER OF THE GOD-IDEA."

BY HUDSON TUTTLE.

CONTENTS.

I Introductory; II Career of the Christ Idea in Hindostan and among other Races; III Prophecies of the Advent of Jesus; IV Conception and Genealogy; V Birth of Jesus; VI John the Baptist—his relation to Jesus; VII The sermon on the Mount; VIII Miracles; IX sending forth the Apostles; X The fatal journey; XI Burial and Resurrection; XII The Descent into Hell; XIII The Gospels; XIV Resume of the Life and Character of Jesus; XV Causes of the Extension of Christianity; XVI The ultimate of the Christ-Idea.

Price $1,25. Postage 16 cents.

The demand for these new works of Hudson Tuttle both in this country and Europe, is unprecedented.

For sale at the Religio-Philosophical Journal Office.
v8n4

MAN'S RIGHTS.
OR,
HOW WOULD YOU LIKE IT

BY ANNIE DENTON CRIDGE,

It is written in a fascinating style and is well calculated to please both the supporters and opponents of reformatory movements in behalf of women.

Price 15 cents. Postage 2 cents. For sale at the Religio-Philosophical Journal Office.
v8n4

IS THERE A DEVIL.

The argument pro. and con. with an inquiry into the Origin of Evil, with a review of the popular notion of Hell and Heaven, or the State of the Dead. Price twenty-five cents, postage two cents. For sale at the Religio-Philosophical Journal Office, 189 So. Clark Street Chicago.
Vol 7 20 tf

UNDERHILL ON MESMERISM. The most valuable work ever published upon the science showing the facts in regard to medical philosophy as developed by experiments. Demonstrating the immortality of the soul and the communion of spirits with mortals.

Price $1.50, Sent Free of Postage.

Address S. S. JONES,
189 South Clark street, Chicago Ill.

"MODERN
AMERICAN
SPIRITUALISM,"
A TWENTY YEARS' RECORD
OF THE
COMMUNION
BETWEEN
EARTH and the WORLD of SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUNDRED PAGES, ENGLISH MUSLIN, BEVELED EDGES, SUPERBLY AND PROFUSELY ILLUSTRATED WITH PORTRAITS, Etc., ON STEEL, WOOD IN TINT, LITHOGRAPHY, Etc., Etc.

PRICE 3,75 POSTAGE 44 CENTS,—$4,19

BY EMMA HARDINGE.

This work has been prepared by the author

Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement.

It contains excerpts from rare pamphlets, private journals periodicals now out of print, and various other sources attainable only to the author.

The collection of these records has cost many years of incessant research, and altogether it forms one of the

MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES,

that has ever issued from the press.

The first cost of the work will considerably exceed the sale price which has been fixed by the author, with a view of rendering it attainable to all classes of readers,

SUBSCRIBERS AND THE TRADE SUPPLIED

at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL.

Address, S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M.D.

The great interest now being felt in all subject relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated in improving and giving a higher direction and value to human life can not be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; How and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With eighty fine engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable Work has ever before been issued from the press. Price, $2, Postage 20c. For sale at the Religio Philosophical Journal Office, 187, and 189 So. Clark Street Chicago.

NEW EDITION,
REVISED AND IMPROVED.
THE STARLING PROGRESSIVE PAPERS COMPLETE

Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Life—Individual Reform—National Reform The Divine method—The Spiritual Republic—A Remarkable Vision—Despise not Prophesyings—Secularity—What am I, whence produced, and for what end, whence drew I being, to what period tend?—Ideas and their Progress—The Nazarine—What think ye of Christ?—Regeneration—The utility of pain—A Plea for little ones—Angels, what are they?

What is man—World of wonders—Cheerfulness—Utility of tears—Earnest words to mothers—Selfhood—"And when he come to himself" What is faith, Be not afraid only believe, A private Seance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a woman, News from the Spirit world, Transformation of our globe and final disappearance of even and all diseases. The book numbers nearly one hundred pages, with illuminated title page and will be mailed to any address for the low price of 25cts; Please address W. D. Reichner, No. 207 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago.

Vol 7. no3

MRS. F. W. STEPHENS.

Clairvoyant and Test Medium, No. 45 11th Street, Sacramento, California.
v8n6 6t

SOLOMON W. JEWETT—The Shepherd—cures disease by invisible agencies at the St. Nicholas, Titusburg, Pa.
n4v8 1t

DR. J. W. STEWART, M. D., WILL CURE DISEASES and infirmities of man and woman and child free of charge, to all who are unable to pay, from 8 a. m. to 10 a. m., at the American Hotel, Grand Rapids, Mich., commencing April 25, and remain until further notice. Office hours from 8 a. m., to 5 p. m. The Doctor will visit patients who cannot leave their beds.
v8 n6tf

HERMAN SNOW, 319 KEARNEY St. SAN FRANCISCO Cal. keeps the RELIGIO-PHILOSOPHICAL JOURNAL for sale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago and Boston prices. Spence's Positive and Negative Powders—Planchettes, etc., always on hand.
1no11 v7 tf

OSAGE ORANGE HEDGING,

It is no longer a problem to be solved that Osage Orange Hedge is the cheapest and best fencing for all prairie lands. There is no difficulty in cultivating the hedge from the seed, in three years time, so as to make a fence that will protect the enclosure from all animals from the size of a rabbit to the largest of domestic animals.

Now is the proper season of the year for every farmer to lay in sufficient seed to build all the fences he wants.

Full instructions for preparing the seed and the ground will accompany each package.

Any quantity will be furnished of the very best quality, [new seed gathered by Dr. A. Pitts, of Waco, Texas, during the last year, warranted to be of the very best quality,] will be sent by mail in four pound packages, postage prepaid, on receipt of $2.00.

Address J. C. Bundy, 189 South Clark Street, Chicago, Ill.

PAIN CURER
EUREKA. EUREKA.
I Have Found it! I Have Found it!
Roger's Excelsior Pain Curer.

The best preparation ever made for all nervous and neuralgic pains, rheumatism, toothache, headache, diptheria, sore throat, ague, corns and bunions; also invaluable in all cases of sprains and bruises. On application will convince the most skeptical. Sample box forwarded to any address in the United States on receipt of 50 cents. Manufactured and sold wholesale and retail by

W. W. Rogers, Hampden Corner, Me.
Or at Room 20, 189 So. Clark Street, Chicago, Ill.
Vol 8 no 3

Communications from The Inner Life

AT HOME—THE SPIRIT'S RETURN.

When I was dead my spirit turned
To seek the much frequented house;
I passed the door, and saw my friends
Feasting beneath green orange boughs;
From hand to hand they pushed the wine,
They sucked the pulp of plum and peach;
They sang, they jested and they laughed,
For each was loved of each.

I listened to their honest chat;
Said one; "To-morrow we shall be
Plodding along the featureless sands,
And coasting miles and miles of sea."
Said one: "Before the turn of tide
We will achieve the eyrie-seat."
Said one: "To-morrow shall be like
To-day, but much more sweet."

"To morrow," said they, strong with hope,
And dwelt upon the pleasant way;
"To-morrow," cried they, one and all,
While no one spoke of yesterday.
Their life stood full at blessed noon.
I, only I, had passed away;
"To-morrow and to day," they cried;
I was of yesterday.

I shivered comfortless, but cast
~~No~~ chill across the table cloth;
I, all forgotten, shivered, sad
To stay, and yet to part how loth;
I passed from the familiar room,
I, who from love had passed away,
Like the remembrance of a guest.
That tarrieth but a day.

Christina G. Rossetti.

◆

For the Religio-Philosophical Journal.

THE DIAL.

BY FRANCIS H. SMITH.

More than six years experience with the dial has made me very familiar with its use and enables me to present some thoughts that may be of advantage to others. But first you had better copy an article from me, which you published two years ago.

And now a few words about the dial, that simple and efficient mode of communing with the interior world, and which will appear often in what is to follow. Mine was made by Isaac T. Pease, Thompsonville, Conn., and, as I have been told by spirit direction, any tipping medium would soon become familiar with the use of it, and in almost every family there are one or more members who require but two or three sittings to be developed.

Imagine the face of a clock with its minute hand, but instead of the figures you have the letters of the alphabet. Around its axis is wound a cord, one end of which is attached to a spring within its frame; the other end is made fast to a book, chair, or any other object in the room. The tipping of the table draws the cord, and causes the hand to revolve, pointing to the letters, forming words and sentences. The spring gives the reverse motion.

Let two persons be before the dial, with the hands gently resting upon the table, being careful to use no physical force whatever. If within half an hour, no motion is perceived, let one of the sitters give place to some one else, until the whole family have tried. But the probability is you will soon see the hand revolve; it may be without any spelling. This may require two or three sittings. At first the hand will merely make its circuit slowly on the dial and return, apparently to no purpose, for the spirit also has to learn the use of it. Be not discouraged—in another sitting there will be more motion, vibrating rapidly from side to side. This, we are told by the spirits, is for development, and when this occurs, you may be sure there is a medium at the table, and your patience will be rewarded. Presently the hand will stop, spell a word or two, perhaps the name of your mother or other relative, and then more development; and so for two or three sittings, with much vibratory movement between every short sentence. This, however, will become less, until it ceases altogether, and the moment you take your seat you will find your friends ever ready to commune.

It is not with all that this tedious process prevails. Some mediums are well developed in two or three sittings, and I have known an instance where free communication came through a lady within an hour after she had taken her seat.

At first the hand moves slowly from letter to letter, spelling out the whole word; but, as development proceeds, the spirit is enabled to impress the word upon your brain, then the first letter alone is sufficient. The word being pronounced, the hand proceeds to the next, and the next, and the communication flows as fast as the swiftest pen can record.

With me, now, none but the initial letter is used and not always even that. Sometimes half a dozen words are impressed. My practice is to receive two or three lines, write them, and then turn to the dial for more, often lost in astonishment at the facility with which they can impart thought.

This leads me to apprise you of a difficulty which attends all tipping, writing and other impressional mediums. Each word being thus impressed upon the brain, you begin to think it is all the operation of your own mind, and the effect will be to relax very much the enthusiasm in the subject which was at first excited. All mediums complain of this. I say again, be not discouraged; your spirit guides are ever watchful, and will find a cure for the difficulty. Facts will be stated of which you have no knowledge, or contrary to your own convictions; ideas conveyed in language foreign to your own; names given of those who once inhabited a mortal form, of whose existence you never knew, all going to show an intelligence present invisible to all.

In my early investigations, a singular method was taken to convince the medium that her mind had nothing to do with it.

The circle consisted of none but a mother and daughter, with myself. This young lady was just about leaving school, when, after a few sittings at the dial, she proved to be one of the best medium I have known. All went on very well for several weeks, when doubting began to trouble us. "Why I know every word that is coming," she would exclaim.

One evening we had been sitting for some time, but unlike our usual experience, all confused. The dial moved, but nothing intelligible. At length, I recognized a word in French, and then discovered that a communication was coming in that language. I took my seat at another table, pencil in hand. My young friend had learned a little boarding school French, but her pronunciation was not of the best, and although I followed the sound as well as I could, many blunders were made. For instance, *sur la terre* was written *solitaria*, and many others. Had she called the letters instead of the words, perhaps we should have done better. After it was through, we had to resort to the grammar and dictionary to correct errors, for, although I learned the language in my youth, want of practice for forty years made me quite rusty.

The dial gave the name of Henri Quatre, and the communication was as follows.

[Then follows the communication in French.]

There was no more doubting with my young friend after that.

This will serve in answer to my correspondents, for many are deeply interested, and want to know more about the dial.

You will ask what moves the table on which rests the dial? In answer to this question my attendant spirit said:

"I stand at your back, my arms around your neck, with my hands upon yours, and then I move the table, while at the same time I give the impression."

"Why can you not thus operate upon all?"

"I can move the table, but can make no impression, unless he is mediumistic."

In the first stage of development, impressions come with difficulty, the index points to each letter of the word, and so slowly that the connection is sometimes lost, but when the sentence is finished, found to be all right. After awhile, impressions come more freely, for with the initial letter, you get the word, and when uttered, no time is wasted for further spelling, but you get the next and the next, and thus a good deal is received in a short time. All this is done by the spirit, the medium being perfectly passive. But as development improves, two, three or more words will be impressed at a time, and then the medium will unconsciously move the table in accordance with the impression.

At this point, the dial should be laid aside, as no longer necessary. You have become a writing medium, for which the dial is admirably fitted to prepare one. I now merely turn to it for names and dates, for which it is very useful.

Now, perhaps, will arise the difficulty already referred to, of discriminating between the spirit's work and the operation of your own mind. Fortunately I am relieved of this, for the moment I begin the third finger of my left hand is kept all the while in tremulous motion, and so page after page is written. But for this friendly little shake, I, too, might be led into error, but now mistake is impossible, for the finger stops instantly if a wrong word is written, but moves again when the proper impression is received. Thus I know that no part of it is from me.

◆

For the Religio-Philosophical Journal.

PLANCHETTE.

COMMUNICATION FROM D. TRUESDELL.

Recently we received a letter from D. Truesdell, of Newport, Ky., saying, in substance, that planchette had proved such a liar that they had almost entirely discarded its use.

Thinking that if planchette was a liar he must be quite *human*, we requested our correspondent to give us a specimen of the little joker's talk, and here it is:

NEWPORT, KY., March, 1870.

MR. S. S. JONES—Dear Brother:—Yours of the 14th inst. is at hand. I have considered your request. Below, you will find a few specimens written by planchette. In about fifteen minutes after sitting to the table, planchette is ready to write:

Q. Is uncle Dick C—— present?
A. Yes.
Q. Are you happy?
A. Yes.
Q. How many degrees are there in heaven?
A. Twelve degrees.
Q. What degree are you in?
A. I am in the third degree.
Q. Have you ever seen Jesus?
A. No; none are permitted to see Jesus but those who are in a high degree.
Q. Have you ever seen God?
A. No.
Q. Is your wife present?
A. Yes.
Q. Will she please write her name?
A. She could not write in the flesh.
Q. What degree is she in?
A. She is in the second degree. She was put there because she grunted so much in her lifetime.
Q. Are there any negroes in heaven?
A. Yes.
Q. Do you love them any better now than you did in your earth-life?
A. Some little better.
Q. How do you manage to get along with them?
A. I have to grin and bear it.
Q. Was that a spirit your son saw in the road one night?
A. No; it was an old white cat.
Q. What did he see the second time?
A. The same old Tom cat.
Q. Do you want a chew of tobacco?
A. Nonsense!
Q. Will you come again?
A. Yes.
Q. How will we find you?
A. Find me like you would any one else; enquire for me.
Q. Do you like fun?
A. Yes. Good night.

Mediums—a young man and his mother, both members of the M. G. C.

Uncle Dick was well known to me many years before he went to the Spirit Land. He was fond of fun, hated negroes, was a member of the Baptist church, was a believer in Spiritualism, and promised to visit me, if he was permitted to do so, and give an account of himself. I consider his answers a good test of his earth-life. We have had several communications from uncle Dick, all being similar in language.

Planchette writes, "Jack Hays, how are you, old Typo?"

Q. Are you a printer?
A. Yes.
Q. Did you ever know me?
A. Yes.
Q. Where did you ever see me?
A. In Xenia, O.
Q. Do you believe that Mumler can take spirit pictures?
A. No; Mumler is a d—d humbug.
You must not swear (by a female).
A. I will try and not do so again. I ask your pardon. Good night, madam.

Not recognized. Same mediums as above.

Q. Will planchette give us the name of some departed friend?
A. Thomas Tarvin. (Recognized.)
Q. Have you any message?
A. No; merely to let you know I could come back.

Same mediums.

Q. Is M. L. T—— present?
A. Yes.
Q. Are you happy?
A. Yes.
Q. Have you any message for your wife and children?
A. No; they would not believe it.

Same mediums.

Q. What power moves planchette?
A. Spirit power.
Q. Are there evil spirits?
A. Yes; you should not have anything to do with them; they will do you harm.
Q. Do spirits out of the form communicate with mortals?
A. Yes; sometimes.
Q. How are we to get truthful communications?
A. Ask in the name of God.

Same mediums.

A lady visitor asks a question.

Q. Will my husband ever get religion?
A. Yes; in a hundred years.
Q. What spirit controls planchette at present?
A. Devil.

◆

For the Religio-Philosophical Journal.

THE SUMMER-LAND.

Communication From Wm. Taylor.

ANNIE CURRAN TARREY, MEDIUM.

How bright, how beautiful is this land of ours, this never ending summer land, where the soft summer winds, amid the evergreen trees, gently murmur like the faint notes of the æolian harp, and the verdant fields, ever fragrant, fill the air with the most delightful odor. Here it is that man's fondest hopes are realized; here it is that the grandest aspirations are attained, and that life wears its spotless robes. In this bright land of ours, we meet with the dear ones who left earth in childhood,—meet them matured, beautiful, spiritual, lovely,—shouting carols of joy at the arrival of loved ones in the happy land,—singing songs of bliss as they lead them on to the homes prepared for them. God is love. Peace and good will to man is written in letters of gold on the pillars of crystal halls. Fame, the holy fame of the saints, is written over the doors; and love, sacred love, on bright banners, wave over the homes of all. Garlands of immortal flowers are trailing over the wide archway that leads to the temple of fame. Crystals of purest ray hang over grottoes of roses, where lovely children in their joy sing—

God the Divine, Father of our race,
Thou hast blessed this sainted place;
Placed us here in sinless bliss and love,
Placed us in this happy home above.

'Twas in days of past and ancient lore,
When on far-famed Jordan's shore,
The Nazarene in his calm and holy mood,
Taught them of the truly just and good.

Children such as we, in love he took,
Without the aid of scrip or book,
Without the use of sacramental font,
Without the aid of hymn or chant.

He placed his hands upon each head,
Then took them in his arms and said,
"Suffer little ones in peace to come,
Unto my blessed and happy home."

Bless them with my Father's holy love,
For of such is that bright home above,
And unless ye, like them, be spotless, pure,
You cannot pass the golden-portaled door.

◆

For the Religio-Philosophical Journal.

SPIRIT PICTURES.

THEIR GENUINENESS FULLY ESTABLISHED.—A. D. WILLIS THE SPIRIT ARTIST.

BY FRANK PICKERELL.

I have been called upon to give my experience concerning the taking of the above named pictures, by parties of long and favorable acquaintance, and in so doing, I design to state the facts as I know them.

In the first place, I will state that I am a daguerreotype and photograph artist of fourteen years' experience, and have taken pictures similar in appearance, but always made a double exposure of the plate, and the subject knew as much about the operation as I did myself; but with these pictures (the subject of this article) the work is entirely different, and hence beyond my comprehension, other than to admit them as genuine spiritual pictures. I was in Crawfordsville, Ind., December 18th, 1869, selling goods by sample for a Chicago Photograph house. I first visited another photographer whose name I will omit, and he showed me a picture of himself, with a so-called spirit picture on the same plate to the left. This plate, he said he had taken from his own room, and coated it with colloden himself; also made a thorough examination of all the apparatus used in making a picture, and detected no fraud whatever.

And now for what I saw myself. When hearing all this, and being a great skeptic on the subject, I went and introduced myself to Mr. A. D. Willis, the author of the spirit pictures. He very willingly gave me full and free access to his chemical room. I went to a box of plates which had never before been opened, and obtained a plate, coated it, placed it in the silver bath, examined the plate-holders, also the camera, back ground, &c.

Our subject was a gentleman well known. I took the focus, adjusted everything, and Mr. Willis made the exposure the usual time. We then removed the plate to the developing room, and we both had hold of it when developing, and to my great astonishment two other pictures appeared on the plate. Responsible parties of my acquaintance have marked plates, and taken them to Mr. Willis, and had their pictures taken on them, also the pictures of departed friends, which every one that knew them in life, recognized them in the pictures.

Mr. Willis told me that he was perfectly willing to allow parties of sound judgment, to investigate the matter in his house at any time, and in conclusion will say that I for one will be under obligations to any person detecting any fraud in the matter.

Indianapolis, Ind.

CRAWFORDSVILLE, IND.

BROTHER JONES—Yours of March 11th, was duly received. Herewith you will find pictures—eight in number, all copied from ferrotype plates, taken under such circumstances as to preclude any idea of fraud. You will find number, subject and relationship, on the backs of pictures

No 1. is what the artist calls a demon.

No. 2. Person sitting,—William Thomas, of Linden, Montgomery Co., Indiana. The spirit picture is his wife, of whom no picture was ever taken during earth life. Recognized by husband, many friends and acquaintances.

No. 3. Mrs. Pickett, of Warren Co., Indiana. Spirit picture of her sister. Recognized by the whole family.

No. 4. Mr. Denny, of Kankakee City, Ill. Spirit picture of first wife. Recognized at home, even to peculiarities of dress.

No. 5. George W. Purcell, of Indianapolis, Ind. Spirit picture of brother's wife. Recognized and compared satisfactorily with existing picture.

No. 6. Dr. Whitehall of Attica, Ind. Spirit picture recognized.

No. 7. Joel Piffly, of Tippecanoe Co., Ind. Spirit picture of child. Recognized by himself, and brother, and corresponds to existing picture at home.

No. 8. Dr. Dixon and daughter, of Attica, Ind. Spirit picture of his wife—mother of the daughter. Recognized.

The subjects have all been strangers to the artist, and all have admitted that there was no possible chance for him to have had pictures from which to copy, all but one living out of the county. There is an artist in your city, who has investigated the matter, from whom you ought to be able to get correct information, he having watched all the process closely and finding no room for fraud. I mean Frank Pickerell, who is with Chas. W. Stephens, Photographic Stock Dealer. I deem the artist honest in the matter—have spent many days in testing it, and have never seen any disposition to cheat.

What I send you are copies from pictures taken on common ferrotype. Pickerell furnished his own plates.

Yours respectfully,
FISHER DOHERTY.

◆

☞ Four of the five Chinese printers just arrived at San Francisco, are under an engagement to proceed to New York, where it is said they will train a number of their most intelligent countrymen in the art. They are first-class compositors, educated in an English institution at Hong Kong.

☞ The Catholic Church at St. Donatus, Jackson County, Iowa, was robbed the other night of a golden chalice and several other articles of value.

☞ The mere apprehension of evil has put many into a situation of the utmost danger.—*Lucan.*

☞ If thou art a master, be sometimes blind; if a servant, sometimes deaf.—*Fuller.*

For the Religio-Philosophical Journal.

STRANGE MANIFESTATION.

A Spirit Sister unbolts the door and stands in it in answer to a request for her to show herself physically. While I was in the normal condition.

BY LYDIA H. BAKER.

Happening to spend a night with a young lady friend, it so chanced that after supper, I was left to entertain myself for an hour, perhaps, and picking up a book on physical manifestations, I read through several of them with utter incredulity, for though at that time just developing as a medium, and having read some on the subject, I felt that this was one of the extremes human nature is prone to run into, and being skeptical upon every point out of the general routine not coming under my own knowledge, I rejected it with a feeling of regret for the world's egotisms, and for a moment felt like throwing the book down, as a fancied vagary unworthy further notice when like Baalak, I was suddenly brought to a stand, and turned within myself, as if there was an audible voice whisperingly reproving me, and with this came the suggestion, "It possibly may be so, and if sister Rebekah can control conditions, so as to manifest herself physically, she will do it."

This was a favorite sister,—one of promise, who had lately passed on in the prime of young womanhood,—one for whom, while living, I had maintained a stronger magnetic attraction than for any other living person, partly for the reason, perhaps, that her temperament was positive, and mine negative, and then, she had been my constant and almost inseparable companion, until a few months before her departure.

Thus turned back upon the possibility of spirit friends coming, I mentally and prayerfully asked Rebekah to come to me, at such a time and place as she, with her superior knowledge could make available—not expecting an answer very soon, if it could be known at all. And with this request, my mind became passive and almost indifferent to the subject.

Among my acquaintances was a gentleman with a large family of children, whose wife having gone to the Summer Land, had left her little ones in his charge, and that of two daughters, one of whom being married, kept house for him, who was paying his addresses to a lady, whom public opinion and his own family felt would be a misalliance, and having been acquainted with the spirit wife, and received messages from her, I had at several times asked her to tell me if she could control his destiny, and if it was not for the best to break it up. I had also just received a letter from a brother, forty miles distant, stating that he was going to breaking prairie.

At the usual hour, we retired to rest. After sleeping soundly, as it was my wont, toward day, I passed from the sleeping condition to a deep unconscious trance, and before me was this spirit mother, walking the floor, and striking her heels into it with a will that showed her determination. Walking at the feet of her little ones as she had them straight upon the floor, trying to speak the words, "I will try," and repeating her efforts to speak unavailably for several times, showing me she would try to prevent the union. From this portion of the message, I seemed to pass out of the room, as if going to breakfast, and when passing on to the front porch, on the way to the dining room, was shown under this pictorial,—the gentleman's boots cut in two, and his position in life injured, that her efforts would fail.

Then the spirit of a gentleman with whom my brother had had business, but I had never seen, come up under the symbol of, "On horse back," to identify himself as from brother's locality, and I knew him, though his name was not spoken, and asked him, "How does brother Will get along breaking prairie?" He replied, "Not at all, the weather is too dry to break prairie," a fact in agriculture I knew nothing about.

With this I was restored to the normal condition, while the touching picture of the spirit-mother and her abortive endeavors, and the somewhat novel idea of a spirit represented as coming on horse-back to give me the information from my brother, absorbed my thoughts, so that for the time I entirely forgot my request of the evening before, and while thus thinking of the message, the front door was unbolted and a lady stepped into it. I hardly noticed the unusual loud snap of the bolt, as she opened it, but the first thought was, "Some one is coming in," and as the warmth of night had caused an abandon of the bed covering, I raised up adjusting it over myself and the young lady with me, who was sound asleep. Not keeping my eyes on the intruder, I laid down, and looking at her again to identify her, she stood square in the door, with nothing but a bright star-light, or perhaps, a pale moonlight, so that I could not recognize her countenance.

She was a lady with dark hair and dress, with plain white collar, and of the size and form of Rebekah. I had not more than time to note her general appearance, until making herself known, without speaking a word, she stepped out and bolted the door after her, making herself known.

The position in which she stood between me and the light out doors, prevented me seeing her fully in the face, so that it would have been difficult to have recognized any one in that position. In a moment I thought of my request of the evening before, and knew that spirits could make a tangible physical appearance, unbolt and bolt doors, when conditions were favorable against all my suppositions to the contrary.

To the question, afterward proposed to Rebekah, why she did not at first make herself known, she replied that by doing so, the excitement occasioned by it would have so disturbed the magnetic and nerve currents of my system, as to injure my health, and also prevent the conditions necessary to make a full revelation of herself.

It was a beautiful answer to prayer, followed by thousands of messages through every form of knowledge needful to one standing almost alone on the very outpost of the new dispensation, laboring not only for light, but food and raiment, that told me my earthly loves was not lost but living to minister to my needs.

Lancaster, Texas

◆

To Think of.

He who would feel his utter nothingness in the universe, let him read and ponder these truthful lines:

We, all within our graves shall sleep,
A hundred years to come;
No living soul for us shall weep,
A hundred years to come.
But other men our land will till,
And other men our streets will fill,
And other birds will sing as gay,
As bright the sunshine as to-day,
A hundred years to come.

All that's bright must fade,—
The brightest still the fleetest;
All that's sweet was made
To be lost when sweetest.

Moore.

His wit invites you by his looks to come,
But when you knock it never is at home.

Cowper.

For the Religio-Philosophical Journal.

A Communication from Richard Goldsmith.

A. M. LEWIS, MEDIUM.

I come to tell you that I have learned something since I last was here to talk with you, which has caused me to be more satisfied with my condition.

I am now comparatively happy, and I can see into the divine plan of creation in a way that I never did before. I see that you are favored with greater blessings than I was while on the earth, for you have such light given you as will enable you to look into the causes that produce so many strange and mysterious contradictions in human life; and I also to look beyond this vale of shadows for comfort and consolation in all your afflictions and trials. You ought to do a great amount of good to your fellow mortals, in enlightening their minds, and lifting the burdens that weigh them down in consequence of their ignorance of the laws that govern them.

I would like to tell you something of my home in this beautiful Summer-Land, and of my entrance into it, as well as I am able. When I first came to consciousness after my departure from the earth, I was surprised to find myself in such a beautiful and lovely place, and I could not imagine where I was or how I came there. I thought I must be dreaming, or was in a trance or something of that nature. I seemed to be alone at first,—at least I could not see any one, but I instinctively felt that I was surrounded by beings of a superior order to any I had ever come in contact with before. The very air seemed filled with intelligences, and I could almost feel their breath upon my brow and cheek.

I was reclining on a couch of downy softness, and its texture and beauty reminded me of something I had read of in some fairy tale of a fairy land, and I almost expected to see some fairy approaching me. How long I remained wrapped in this vision of beauty and splendor, I have not been able yet to divine. But after a lapse of time, and when I had become accustomed to my position, and familiar with all my surroundings, I was aroused from my pleasant reverie, only to be more astonished and pleased by the appearance of a female form, who greatly resembled my sister Amanda, only she was far more beautiful, and seemed possessed of angel purity. She approached me and took my hand in hers, and there ran an electric thrill through my whole frame. She looked at me with eyes beaming with tenderness and love, and said, "brother, I have come to welcome you to your new home, which I have been preparing for you. I see that you are pleased with it, for I read it in your countenance, and I know that the air has been beneficial to you. I know what you would ask, for your heart lies open before me, and I will answer your beseeching appeal. Yes, I am really your own sister Amanda,—changed as you now see me by years of discipline, and the exercise of my higher faculties. My brother, you have passed the change called death, and are now in the spirit-land. But you think this surely is not Heaven,—neither can it be a place of torment. How long will it be before you will be carried to your Savior whom you have served? All in good time, my brother, your way will be made plain before you. This is your heaven for the present, and you are to stay here as long as you are satisfied, and until your soul longs for something higher. I am to be one of your guardians, to be with you whenever you desire it. You will need much study and instruction to enable you to understand yourself, and your relation to the Great First Cause.

◆

For the Religio-Philosophical Journal.

The Unknown Stranger from the Rocky Mountains.

BY A. W. PICKERING.

A short time since our usually quiet neighborhood was thrown into a furor of excitement, by the announcement of a genuine clairvoyant in our midst. The wonder-loving congregated night after night, to witness his power on delineating character, relating incidents pertaining to past, present, and future,—which were truly wonderful. He also described accurately the spirits of departed friends, who were readily identified by those present at the seances. He proposes to devote himself to the cause of Spiritualism, exhibiting a new phase of manifestations, that, if successful, will be most satisfactory, alike to the learned and unlearned. He is engaged for a short time as a special detective, and, although a stranger, yet we feel the greatest confidence in his ability as a clairvoyant. Spiritualism is rapidly gaining ground in this community, and the most serious charges arrayed against us are, that it is the work of devils, demons, or evil spirits. We endeavored to meet those charges and show that they were false, in a lecture delivered to the good people of this vicinity, on the 20th inst. But the vile traducers of our angel-born philosophy were afraid to trust their priest-ridden minds within range of our shot and shell, for fear, doubtless, that this old, much used and handy weapon of priestcraft might be wrested from their grasp, and they be left helpless. Take from them the weapon of defense furnished by the priesthood during the dark ages of the world's history, and they are helpless as babies, for the bright sunlight of truth has never entered their minds, and reason has no abiding place with them.

LEAVENWORTH, KANSAS.

◆

A Warning to Orthodox Ministers.

LETTER FROM EDWIN VAN DUSEN.

DEAR SIR:—A friend of mine, who resides at North Corinth, Saratoga county, N. Y., went a few miles to attend the funeral of a brother, a few years since. His brother, as well as himself, was a confirmed Spiritualist, but for some reason an orthodox minister was "called on" to preach the funeral sermon. He commenced as usual, but before he had got far he had to give vent to his christian wrath, and commenced by saying that "he would not believe in Spiritualism if the heavens shook." Next, he appeared to be confused, and soon spoke like a trance medium, and uttered the following words: "You shall believe, the heavens shall shake." Next, he pointed towards the coffin and added, "That is not death, it is a birth." In this manner he preached and lectured for a short time; when he was compelled to dismiss his congregation. The brother of the deceased says that the minister completely acted out his brother in various ways, and that he firmly believes that he entranced the minister. What a pity it is that more of the orthodox ministers are not developed enough to be entranced in spite of their opposition and ignorance, and be made useful, and not as now, "be a gabbling" about original sin, vicarious atonement, personal devils, endless hell, and other heathenish notions, which should have been forgotten years ago.

GLEN'S FALLS, N. Y.

◆

☞ A negro was caught in a garden at Roanoke, North Carolina, in close proximity to a lot of fine cabbage. When interrogated as to what he was doing, he replied:

"Good Lord, dis nigger can't go nowhar' to pray widout bein' troubled."

The next day it was discovered that he had prayed some half-dozen heads of cabbage off their stalks.

PRICE-LIST OF BOOKS.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price	Postage.
Artificial Somnambulism. By Dr. Fahnestock	1,50	50
A Revelation of Departed Spirits among the Shakers	25	02
Alice Vale, a Story for the times, by Lois Waisbrooker	1,25	16
American Crisis, by Warren Chase	20	02
Answers to Ever Recurring Questions, a Sequel to The Penetralia, by A. J. Davis	1,50	20
Apocryphal New Testament	1,25	16
A Peep into Sacred Tradition, by Rev. Orrin Abbot. Paper	50	02
Age of Reason, by Thomas Paine. Cloth	50	08
A Woman's Secret, by Mrs. C. F. Corbin	1 75	20
A Lecture in Rhyme—The Past, Present and Future, by Mrs F. A. Logan	15	
Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle	1,25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle	1,25	20
A B C of Life, by A. B. Child	25	02
Arabula, or the Divine Guest, by A. J. Davis	1,50	20
After Death, or Disembodied Man, by Randolph	1,00	08
Approaching Crisis, by A. J. Davis	1,00	16
Apostles, [translated from the French] by Renan	1 75	20
A Stellar Key to the Summer Land by A. J. Davis	1 00	16
Astro Theological Lectures by Rev. Robert Taylor	2.00	24
A Kiss for a Blow, a Book for children by H. C. Wright, small edition	63	12
Large do	1,50	12
Antiquity and Duration of the World by G. H. Toulmin, M. D	25	2
A Roman Lawyer in Jerusalem in the first century by W. W. Story	15	2
Biography of Satan. By K. Graves Price 35 Cents		02
Better Views of Living, by A. B. Child	1,00	12
Biography of Satan, by K. Graves	25	04
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1,25	16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen	2 00	24
Book of Poems, by J. Wm. Van Namee. Cloth	75	8
Branches of Palm, by Mrs J. S. Adams, a book for every Spiritualist	1 25	16
Be Thyself, by Professor W. Denton	10	2
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M. M. D. Paper	1,00	08
Cloth	1 50	16
Combes' Constitution of Man	1,75	16
Common Sense Thoughts on the Bible, by William Denton	10	02
Cosmology, by G. W. Ramsay, M. D	1,50	20
Common Sense, by Thomas Paine	20	02
Christ Idea in History, H. Tuttle	1,25	16
Chester Family, or the Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by H. C. Wright	1,00	12
Christ and the people, by A. B. Child, M.D	1,25	16
Christianity: its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	02
Davenport Brothers, their Remarkable and Interesting History	1,50	20
Day of Doom, A Poetical Description of the Great and Last Judgment with other poems, from the sixth edition of 1715	1,00	12
Devil's Pulpit, by Rev. Robert Taylor, with Sketch of the Author's Life	2,00	20
Dawn. A Novel of intense interest to progressive people	1.75	24
Dealings with the Dead, by P. B. Randolph	75	12
Death and the After Life, by A. J. Davis, paper 50, postage 4, cloth	75	12
Errors of the Bible. Demonstrated by the Truths of Nature. By Henry. C. Wright. Paper, 35 cts; postage, 4 cts. Cloth	60	8
Exeter Hall, a Theological Romance	75	08
Empire of the Mother, over the Character and Destiny of the Race, H. C. Wright paper	50	04
Cloth	75	12
Electrical Theory of the Universe, by J. S. Mackintosh	1.25	16
False and True Revival of Religion, by Theodore Parker	10	02
Footfalls on the Boundary of Another World, by Robert Dale Owen	1,75	24
Familiar Spirits and Spiritual Manifestations, by Dr. Enoch Pond	20	2
Free Love and Affinity, by Miss Lizzie Doten	10	2
Free Thoughts Concerning Religion, or Nature v s Theology. by A. J. Davis	20	2
Fugitive Wife, by Warren Chase. Paper	30	4
Festival Night, an Inspirational Poem, Mrs. M. J. Wilcoxson, Medium	8	2
Gazelle, a Tale of the Great Rebellion, by Emma Tuttle	1 25	16
Gist of Spiritualism, by Warren Chase	50	04
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol 1 The Physician; Vol. 2 The Teacher; Vol. 3 The Seer; Vol. 4. The Reformer; Vol 5. The Thinker. Each	1 50	20
Gymnastic Manual for Teachers and Students	10	2
God Idea in History, by Hudson Tuttle	1,25	16
Harbinger of Health, by A. J. Davis	1,50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis, Paper	40	6
Cloth	75	12
History and Philosophy of Evil, by A. J. Davis Paper	40	4
Cloth	75	12
Hayward's Book of all Religions, including Spiritualism	2 00	24
Holy Bible and Mother Goose, by H. C. Wright	25	02
History of Moses and the Israelites, by Munson	1,00	16
How and Why I became a Spiritualist	75	22
Helen Harlow's Vow, By L. Waisbrooker	1 50	20
How to Bathe, by E. P. Miller, M. D., paper	40	4
Cloth	75	12
Hedged In, by Elizabeth Stuart Phelps, author of Gates Ajar	1,50	16
History and Philosophy of Marriage, or Polygamy and Monogamy compared	1,25	16
History of the American Civil War, by J. W. Draper, M. D, L. L. D., complete in 3 vols. of about 600 pages each. Cloth, per volume	3,50	44
History of the Intellectual Development of Europe by J. W. Draper, M. D. L. L. D, cloth	5,00	60
Human Physiology, Statistical and Dynamical or the Conditions and Course of the Life of Man, by J. W. Draper, M. D, L. L. D, 650 pages, cloth 5 00 sheep	5,50	60
History of the Earth's Formation, through the Mediumship of W. R. Walrath, 8 vo. 683 pages	4 00	52
Important Truths, a book for every child	20	2
Is the Bible Divine? by S. J. Finney, paper	25	2
Cloth	60	12
Is there a Devil? The argument Pro and Con	25	2
Inquirer's Text Book, by Robert Cooper	1 25	16
Is it I? A Book for Every Man, by H. R. Storer, M. D., paper	50	4
Cloth	1,00	8
Instructive Communications from Spirit Land, Mrs M. E. Park, Medium	1 25	16
Incidents in my Life, by Dr. D. D Home, introduction by Judge Edmonds	1,25	16
Infidel, or Enquirer's Text Book by Robert Cooper	1,25	16
Jesus of Nazareth, by Alexander Smyth	1,50	20
Jehovah Unveiled, or the Character of the Jewish Deity Delineated	35	4
Joan of Arc—A Biography, translated from the French, by Sarah M. Grimkee	1,00	12
Kidder's Secrets of Bee Keeping. Price, paper bound 50 cents. Board bound	75	08
Koran, with explanatory notes, by George Sale 8 vo. 670 pages, best edition yet published	3,00	40
Life Line of the Lone One, by Warren Chase	1,00	12
Life's Unfoldings	30	2
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale	1,00	16
Life of Jesus, by Renan	1 75	20
Love and its Hidden History, by Count De St. Leon	1,25	16
Life of St Paul, by Renan	1,75	20
Life in the Beyond, an Undeveloped Spirit's History, F. H. Smith medium	10	2
Lyric of the Golden Age, by T. L Harris	2,00	20
Legalized Prostitution, or Marriage as it, and as it is Should Be, by C. S. Woodruff, M. D	1,00	16
My Love and I, by Abby M. Laflin Ferree	50	2
Magic Staff, an Auto-Biography of A. J. Davis	1,75	24
Manomin, by Myron Coloney	1,00	12
Marriage and Parentage, by Henry C. Wright	1,25	20
Ministry of Angels Realized, by A. E Newton	20	2
Morning Lectures (Twenty Discourses) by A. J. Davis	1,75	20
Midnight Prayer	5	2
Moses and the Israelites, by Merritt Munson	1,00	16
Mrs. Packard's Prison Life	1,50	24
small edition	1,00	08
Manual for Children, (for Lyceums,) by A. J. Davis, Cloth	80	8
Morocco, gilt	1,00	8
Abridged edition	40	4
My affinity, and other Stories, by Lizzie Doten	1,50	20
Modern American Spiritualism 1848 to 1868, by Emma Hardinge	3.75	44
Man's Rights, or how would you like it, by Annie Denton Cridge	15	2
Man and his relations, by Professor S. B. Brittain	4,00	40
Nature's Divine Revelations. by Andrew Jackson Davis	3 50	48
New Testament Miracles, and Modern Miracles, by J. H. Fowler	75	4
Night side of Nature, by Crowe	1,25	20
Our Planet, Geology by Denton	1 50	20
Optimism, The Lesson of Ages	75	12
Persons and Events, by A. J. Davis	[illegible]	[illegible]
Pre-Adamite Man, by Randolph	1,50	[illegible]
Physiology of Woman by O. Morril, M. D	[illegible]	[illegible]
Planchette—The despair of Science, by Epes Sargent	1,25	16
Real Life in Spirit Land given Inspirationally by Mrs Maria M. King	1,00	16
Rebecca, or Woman's Secret	1,75	20
Rules for forming Spiritual Circles, by Emma Hardinge	10	2
Sexual Physiology, by A. T. Trall, M. D	2.00	20
Strange Visitors, Dictated through a clairvoyant	1.50	20
Spiritual Harp	2.00	24
Sequel to The Love Life, by the Spirit of Dr. E. K. Kane	20	2
Spiritual Tracts by Judge Edmonds	20	4
Self Abnegationist; or the true King and Queen, by H. C. Wright, Paper	50	6
Cloth	75	12
Spiritualle, or Directions in Development, by A. M. Laflin Ferree	30	2
Self-Contradictions of the Bible	25	2
Sexology as the Philosophy of Life, by Mrs. E. O. G. Willard	2,00	24
Six Lectures on Theology and Nature, by Emma Hardinge, Paper	75	
Cloth	1 00	
Soul of Things, by William and Elizabeth Denton	1,50	20
Spirit Manifestations, by Adin Ballou	75	12
Spirit Mysteries, by A. J. Davis	1,50	10
Sense and Nonsense, S. M. Landis, M. D	2,00	20
Seers of the Ages, by J. M. Peebles	2,00	32
Strange Visitors. Dictated through a clairvoyant, by spirits	1.50	20
The Dynamic Cure, by Leroy Sunderland	$1,00	12
Tale of A Physician, by A. J. Davis	$1,00	16
The Future Life, by Mrs. Sweet	1,50	20
The Question Settled, by Moses Hull	1,50	16
The Gates Wide Open, by George Wood	1,50	20
The Gates Ajar, by Miss. E. S. Phelps	1,50	16
The Three Voices	1,25	10
The Orphan's Struggle, by Mrs. H. N. Green	15	
The Pearl Diver by Dr. G. W. Kirby	15	
The Gospel of Good and Evil, by Silver	1 50	16
The Trance, by Leroy Sunderland	1,50	16
The Great South-West, by W. Nicolay	1 00	16
The Merits of Jesus Christ and the Merits of Thomas Paine as a substitute for merits in others. What is the difference between them? H. C. Wright	25	2
The Philosophical Dictionary of Voltaire. Fifth American edition, 876 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition, which sells for $10 00	5 00	60
The Diegesis, by Rev Robert Taylor, written by him while imprisoned for blasphemy. This work is a history of the origin, evidence, and early history of Christianity	2,00	32
The Inner Mystery, an Inspirational Poem by Lizzie Doten	25	02
The Deluge, William Denton	10	2
The Ignorant Philosopher, Voltaire	25	2
The Woman who Dared. by Epes Sargent	1,50	20
Theological and Miscellaneous Writings of Thomas Paine	2.00	24
The System of Nature, or Laws of the Moral and Physical World, by Baron D' Holbach	2.00	24
Underhill on Mesmerism, Post-paid	1,50	
Unhappy Marriages, by A. B Child	30	2
Unwelcome Child, by Henry C. Wright, Paper	35	4
Cloth	60	12
Vital Force, how wasted and how preserved, by E. P. Miller, M. D. Paper, 50 cts.; Cloth,	1,00	12
Volney's Ruins; or Meditations on the Revolutions of Empires, with Biographical notice by Count Daru	1,00	12
Voices from Spirit-Land through N. F. White	62	12
What is Right, William Denton	10	2
Whatever is, is Right, A. B. Child, M. D	1,25	16

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express AS MAY BE DESIRED. If sent by mail, one fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

AGENTS WANTED

FOR

ZELL'S ENCYCLOPEDIA,

Now being issued in tri-monthly parts, at 50 cents each. Fifty parts in all.

The BEST, LATEST and CHEAPEST ever published, is not only a COMPLETE ENCYCLOPEDIA, written since the WAR, hence the only one having any account of the LATE BATTLES, and those who fought them, but is also a thorough and

COMPLETE LEXICON,
A GAZETTEER OF THE WORLD,
A BIOGRAPHICAL DICTIONARY,
A BIBLICAL DICTIONARY,
A LEGAL DICTIONARY,
A MEDICAL DICTIONARY,

and the only book containing all these subjects with more than 20,000 ILLUSTRATIONS on every variety of subject.

VIEWS OF CITIES, PUBLIC BUILDINGS, PLANTS, ANIMALS, MACHINERY, GREAT MEN AND WOMEN, ETC.

Total cost, bound, to SUBSCRIBERS ONLY, $35,50, a saving of more than $100 over other similar works.

A 50 cent specimen number containing 40 pages and 78 pictures, will be sent free for 10 cents, Agents and Canvassers wanted. Sold only by subscription.

Address Zell's Encyclopedia, 99 West Randolph Street Chicago, Ill.

Vol 7 no 25 9t

GO TO THE BEST!

BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.

All the Departments are Full and Complete.

The largest, "and universally acknowledged to be the most thorough Institution of the kind in the country."

Book-Keeping, Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Elegraphing, Business Practice, Political Economy, Banking, Orthography, Customs of Trade, etc., thoroughly taught and illustrated.

This is the MODEL TRAINING SCHOOL for BUSINESS of the country, having the largest corps of Professors and Teachers, and the greatest number of students in attendance of any Institution of the kind in America.

The PENMANSHIP DEPARTMENT of this Institution has a wide reputation for its completeness and thoroughness of instruction. Teachers of Penmanship can here perfect themselves for the most artistic execution of penwork of all kinds.

ALL GO TO CHICAGO.

YOUNG MEN flock to this Institution from all parts of the United States and the Canadas.

MR. H. B. BRYANT, the founder of the Chain of Colleges, gives his whole attention to the Chicago School,—having transferred his interest in all other Colleges to other parties, he is prepared to make this the great Practical Business Training School of the age.

☞ Send for the **Chicago Courier**, the organ of the Institution.

For further information, please call at the College Office, or address for College Paper, Circulars, Specimens of Penmanship, etc.

BRYANT & STRATTON,
CHICAGO, ILL.

Vol. 7, No. 20—3mo.

PAINTS for FARMERS and others. The Grafton Mineral Paint Co. are now manufacturing the Best, Cheapest and most Durable Paint in use; two coats well put on, mixed with pure Linseed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to suit the taste of the consumer. It is valuable for Houses, Barns, Fences, Carriage and Car makers, Pails and Wooden-ware, Agricultural Implements, Canal Boats, Vessels and Ships' Bottoms, Canvas, Metal and Shingle Roofs. (it being Fire and Water proof.) Floor Oil Cloths, (one Manufacturer having used 5,000 bbls. the past year), and as a paint for any purpose is unsurpassed for body, durability, elasticity and adhesiveness. Price $6 per bbl. of 300 lbs., which will supply a farmer for years to come. Warranted in all cases above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark, Grafton Mineral Paint. Persons can order the Paint and remit the money on receipt of the goods.

I. W. Hathaway, 30 State Street Chicago, Ill.

Vol. 7 No. 20—6 mo

MEDICAL.

OPIUM HABIT cured without pain or suffering," by an entirely new discovery. Dr. S. B. Collins, LaPorte, LaPorte County, Ind., cures the worst forms of the habit in from three to nine months, or according to the quantity or length of time the patient has used the soul-destroying poison. For full particulars of the above facts inclose a three-cent stamp and send for his pamphlet and certificates of cures, so you can write to those who have been cured. Patients can be cured and attend to their daily occupations. Opium, morphine and laudanum, dispensed at once without any prostration, pain or uneasiness. All correspondence strictly confidential if requested. Office, first floor, north end of First National Bank Building. (P. O. Box, 164.)

No 22 vol 7 3m

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞ Good mediums always in attendance.

RAIL-ROADS.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

	Leave.	Arrive.
Cedar Rapids	8:15 a. m.	*6:50 p. m.
Pacific Fast Line	10:45 a. m.	3:25 p. m.
Pacific Night Express	‡11:00 p. m.	‡7:00 a. m.
Dixon Passenger	*4:00 p. m.	*11:10 a. m.
Freeport Line.		
Freeport Passenger	*9:00 a. m.	*2:30 a. m.
Freeport Passenger	*9:45 p. m.	*3:00 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation	*6:10 p. m.	*6:50 a. m.
Wisconsin Division—Depot corner of Canal and Kinzie street.		
Mail Passenger	10:00 a. m.	7:15 p. m.
Night Passenger	*5:00 p. m.	5:30 a. m.
Janesville Accommodation	*3:00 p. m.	2:00 p. m.
Woodstock Accommodation	5:30 p. m.	9:00 p. m.
Milwaukee Division—Depot corner of Canal and Kinzie streets.		
Day Express	*9:45 a. m.	*10:45 a. m
Rosehill, Calvary and Evanston	*1:30 p.m.	4:00 p.m
Afternoon Express	*5:00 p.m.	7:30 p.m
Kenosha Accommodation	*4:15 p m.	9.10 a m
Waukegan Accommodation	*5:25 p.m.	8:40 a m
Waukegan do	*6:10 p.m.	*8:10 a.m
Milwaukee Accommodation	*11:00 p.m.	5:45 a.m

GEO. L. DUNLAP, Gen'l Sup't,
H. P. STANWOOD, General Ticket Agent.

Chicago, Rock Island and Pacific Railroad.

Express and Mail	10:00 a m.	†4.50 p.m.
Accommodation	‡11:00 p.m.	7:00 a.m.
Night Express	4.30 p.m.	*9 50 a.m.

A. H. SMITH, Gen'l Passenger Agent.
B. St. JOHN, Gen'l Ticket Clerk.
P. A. HALL, Ass't Gen Superintendent.

Michigan Southern Railroad

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Mail	*6:00 a. m.	8:40 p m
Special N Y Express	*8:00 a. m.	*10:30 p. m.
Pacific Express (daily)	4:45 p. m.	9:00 a. m.
Night Express	*†9:00 p. m.	†*6:30 a. m.
Detroit Line.		
Day Express via Adrian	*8:00 a. m.	8:40 p. m.
Night " " "	*†9:00 p. m.	*†6:30 a. m.

F. E. MORSE, Gen'l Pass. Agt., 56 Clark st., Chicago.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

Mail	*4:30 a. m.	6:15 p. m.
Day Express	*5:40 a. m.	6:30 a. m
Fast Line	4:45 p. m.	9:00 a. m.
Night Express	9:00 p. m.	10:00 p. m.
Valparaiso Accommodation	4:50 p. m.	8:40 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*8:30 a. m.	*9:30 p. m.
Cairo Express	†9:30 p. m.	*8:20 a. m.
Keokuk Day Passenger	*8:30 a. m.	*9:30 p. m.
Keokuk Night Passenger	*9:30 p. m.	*8:20 a. m.
On Saturdays this train will leave at	4:50 p. m.	
Champaign Passenger	*4:50 p. m.	*9:45 a. m.
Hyde Park and Oak Woods	*6:20 a. m.	*7:45 a. m
" " " "	*8:05 a. m.	*9:30 a. m.
" " " "	*12:10 p. m.	*1:40 p. m.
" " " "	*3:00 p. m.	*5:15 p. m.
" " " "	*6:10 p. m.	*7:35 p. m.
(St. Louis through trains.)		
Day Express	*8:30 a. m.	*9:30 p. m.
Fast Line	†9:30 p. m.	*8:30 a. m.

M. HUGHITT, Gen'l Supt.
W. P. JOHNSON, Gen'l Passenger Agent.

Chicago, Burlington and Quincy

Mail	†7:45 a. m.	8:15 p. m
Day Express	*10:00 a. m.	*4:10 p. m
Hinsdale Accommodation	*12:30 p. m.	3:00 p. m.
Afternoon Passenger	*3:30 p. m.	*9:50 p. m.
Aurora Passenger	*5:30 p. m.	*8:25 p. m.
Hinsdale Accommodation	*6:00 a m.	*7:15 p. m.
Night Express	†11:30 p. m.	†6:00 a. m

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Chicago and St. Louis—Depot, corner Madison and Canal sts.

Day Express	*10:00 a. m.	*9:00 p. m.
Joliet Accommodation	*4:00 p. m.	9:45 a. m
†Night Express	7:00 p. m.	*12:05 p. m.
Lightning Express	‡11.00 p. m.	*7:00 a. m.

T. B. BLACKSTONE, Pres. & Gen'l Superintendent.
A. NEWMAN, Gen'l Pass. Agt., Office 55 Dearborn st.

Columbus, Chicago & Indiana Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Central Railway Co's.)

Cincinnati Express	*6:45 a. m.	*8:25 a. m.
Columbus Express	†6:45 p. m.	*2:30 p. m.
Cincinnati Night Express	†7:45 p. m.	*9:30 p. m.
Columbus Night Express	†7:45 p. m.	

N. B. SCOTT, Gen'l Pass. Agt., Ticket Office Corner Randolph and Dearborn streets.

Michigan Central Railroad—Union Depot, foot of Lake street.

Mail Train	*5:00 a. m.	*8:45 p. m.
Day Express	*8:00 a. m.	*10:00 p. m.
Atlantic Express (daily)	‡4:45 p. m.	†*9:00 a. m
Night Express	‡*9:00 p. m.	†6:30 a. m
Kalamazoo Accommodation	4:00 p. m.	*12:00 a. m.
Cincinnati and Louisville Trains		
Mail and Express	*8:00 a. m.	*10:00 p. m
Evening Express	‡4:00 p. m.	†6:30 a. m.

HENRY C. WENTWORTH,
General Passenger Agent.
H. E. SARGENT, Gen'l Superintendent, Chicago.

*Sundays excepted. †Mondays excepted. ‡Saturdays excepted, §Mondays excepted.

CHICAGO, DANVILLE AND VINCENNES RAILROAD.

Milwaukee Depot—Corner Canal and Kinzie sts., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsten and Carroll sts.

Mail Train Chicago time,	3:45 p. m.	9:15 a. m.

NORWAY OATS

WANTED NEXT YEAR.

Few farmers realise the magnitude of the Oat Crop in the United States, and some suppose the abundant harvest of another season will overstock the market with this seed. We call the attention of all such to the following figures, from the last report of the Commissioner of Agriculture, showing the seed required by a few States only:

Illinois requires over two million bushels,
Pennsylvania requires over three and a half million bushels.
New York requires over two million bushels.
Ohio requires over over one and a half million bushels.

The above four States alone will take more than will be for sale next year. In addition to the home demand our agent now in Europe writes us that not less than two million bushels will be readily taken there at any reasonable price. Let every farmer buy seed now who wishes to grow a profitable crop, and be sure to take our bill with trade mark stamped, to enable him to show the genuineness of his crop. So much counterfeit seed is being sold, that this will be more than ever necessary next year. Our price is $7 50 per bushel; half bushel, $4; peck, $2,50; or 2 lb. by mail $1, postpaid. Money must accompany all orders. It is better for every man to buy his seed and take his chances for the full price in selling, but those desiring to grow seed for us on contract may address us for terms. Our new illustrated circular free to all who send for it.

D. W. RAMSDELL & CO.
215 Pearl St., N. Y., or 171 Lake Street, Chicago Ill.

v8n5 2t

ONARGA NURSERY,

AND

EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Proprietors.—Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape, Pears and Cherries.

ALSO

EVERGREENS and ROSES, BULBS, &c.;

all kinds of Vegetable Garden Seeds and Plants.

☞ Sweet Potato Plants in large and small quantities to suit purchasers.

All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

No. 26, Vol. 5, tf.

Vol. 7, No. 15—tf

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOURNAL, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and at regular rates thereafter.

ORTON'S

PREPARATION.

PATENTED JUNE 14, 1869.

The Appetite for Tobacco Destroyed.

LEAVE OFF CHEWING AND SMOKING THE POISONOUS WEED TOBACCO:

One of the greatest discoveries of the age!

No humbug!

A Cure warranted if used according to directions, or the money refunded.

Read the Evidence.

CERTIFICATES.

The following are a few selected from the multitude of certificates in our possession.

[Our certificates of cure are not like many certificates of the day, manufactured to SUIT, bearing false and fictitious names for the purpose of deceiving the people, but from living witnesses, men of good standing, who can be found at their places as named by the certificates, men who will bear witness to the truth and nothing but the truth.]

From John A. Kennardy.

Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbug.

John A. Kennardy.

Lamoille, Ill., Feb., 17, 1868.

This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

Frederick Barrett.

Galion, Ohio, Jan., 4, 1870.

Orton's Preparation for curing Tobacco users is genuine. It will cost you less than tobacco while using it, and the only BAD effect resulting from its use will be the reduction of your grocer's profit on tobacco, and yourself freed from a very vile, injurious, and expensive habit.

Rev. Isaac Croued.

From N. B. Fleming, Harrington, Delaware.

Harrington, Kent Co., Del., Dec., 7 1869.

I hereby certify that I have been an inveterate user of Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outlay of two dollars. CHEAP ENOUGH.

N. B. Fleming.

From Andrew Brown, Esq., Sacremento, Cal.

Sacramento, Cal., July 15, 1869.

After using Orton's Preparation twelve days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for fifty-five years. I think highly of the Preparation.

Andrew Brown.

From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., Feb., 8, 1870.

This is to certify that I had used tobacco for 28 years. I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failed, her own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to fifteen pounds in weight since we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

From J. W. Wilber, Cloverdale, California.

Cloverdale, Cal., Sept., 25, 1869.

Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September, A. D. 1869.

D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870.

CUMBERLAND, ss. Personally appeared, C. B. COTTON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me,

RICHARD K. ROBINSON, Justice of the Peace.

60,000 boxes have been sold! Every box has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to cure!

☞ The law will be promptly enforced against all infringements!

The Price of ORTON'S PREPARATION is $2,00 per box, or three boxes for $5,00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

REMITTANCES.—Send money by Money Order or Registered Letter, either of which all Postmasters furnish. Money sent thus at my risk.

Great inducements offered to Agents.

C. B. COTTON, Inventor and Proprietor,
Portland Maine.

JOHN C. BUNDY, 187 and 189 So. Clark Street, Chicago, Ill., GENERAL AGENT for the West, to whom all Orders, Applications for Agency, etc., should be addressed.

Vol 8 no 3 tf.

Dr. Wm. R. Joscelyn,

The Healer and Clairvoyant, can be consulted at the Merton House, 114, South Franklin, near Washington, (formerly the St. Cloud House.) Dr. Joscelyn has been practicing sixteen years past with success. Address Chicago, Illinois.

Vol. 7, No. 13, tf.

THE EUGENIA and other rubber goods of exquisite workmanship, for gentlemen and ladies' use, can be had at this office. Send for circulars, enclosing stamps for return postage.

NEW BOOKS.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

DR. FAHNESTOCK is a thorough believer in spirit communion, and teaches in this work the *modus operandi*, to a demonstration.

The following is the table of contents of this valuable work.

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator," II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state,

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Phreno-Somnambulism.

CHAP. VII.—Of the senses: I.—Motion; or, the power to move.

CHAP. VIII.—Of the functions of the faculties. I.—Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.

CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. 1.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8—Judgment, 9.—Imagination, 10.—Will.

CHAP. IX.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer. Mental alchemy or electrifying.

CHAP. X. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicians of Egypt. III.—Of the "mysterious lady." IV.—Of the earth mirrors. First earth glass. Second earth glass. V.—Second sight. VI.—Phantasms.

CHAP. XII.—Transposition of the senses.

CHAP. XIII.—Natural sleep.

CHAP. XIV.—Natural Somnambulism. I.—Trance.

CHAP. XV.—Of Intuition.

CHAP. XVI.—Presentiment or foreknowledge.

CHAP. XVII.—Of interior prevision. II.—Of exterior prevision. III.—Prophetic dreams. IV.—Witchcraft.

CHAP. XVIII.—Sympathy. I.—Clairvoyance. Clairvoyance at a distance.

CHAP. XIX.—Of the sense of hearing.

CHAP. XX.—Of the senses of smell and taste.

CHAP. XXI.—Of the sense of feeling.

CHAP. XXII.—Of the sense of motion. Of their physical strength.

CHAP. XXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambulism upon diseased subjects.

CHAP. XXIV.—Artificial Somnambulism considered as a therapeutic agent.

CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilepsy. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case.

CHAP. XXVI.—Surgical operations.

CHAP. XXVII.—Obstetrical cases. Conclusion.

This valuable work is for sale at this office, at $1.50 per volume, postage 20 cents. See book list in another column. ☞ The trade supplied on reasonable terms.

A BOOK FOR EVERY HOUSEHOLD,

The Chester Family,

OR

The Curse of the Drunkard's APPETITE.

BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drunkenness

The authoress has given her life, for twelve years as a CLAIRVOYANT PHYSICIAN, to the healing of diseases. The various incidents of the story are taken from real life, with but a slight coloring of fiction.

Price, $1,00, Postage, 16cts.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago Ill.

THREE VOICES,

A LIVE BOOK OF POEMS,

BY WARREN S. BARLOW

1st, The Voice of Superstition, gives the biblical contest between the God of Moses and Satan, with numerous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

2nd, The Voice of Nature, proves Nature's God victorious, in over-ruling all for a great and glorious end. Its poetry is beautiful, while its Philosophy is most sublime, argumentative and logical.

3rd, The Voice of a Pebble, teaches, from Nature the individuality of matter and mind.

The Work is sought for, and read by thousands, and is uprooting superstitious error, and scattering truth broadcast on its ruins. It is gotten up in most beautiful style, of nearly 250 pages. Price $1,25 postage 16 cents. For sale at the office of the Religio-Philosophical Journal. Address S. S. Jones, No. 84 Dearborn street, Chicago, Illinois.

WATERS'

NEW SCALE PIANOS

With Iron Frame, Overstrung Bass and Agraffe Bridge.

Melodeons and Cabinet Organs,

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $50 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters' Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters' Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr. Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory, Mt. Carroll, Ill.

HORACE WATERS, ESQ.—DEAR SIR—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Charles Rice, Perth, C. W.

HORACE WATERS, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post

The Waters Piano ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. [illegible]

[illegible]

J. WILLIAM VAN NAMEE, Clairvoyant, makes examinations by lock of hair. For terms, particulars etc., address, ELMIRA, N. Y. Vol 7 No 8—[illegible]

Frontier Department

BY........................... E. V. WILSON.

Spirits at the South.

Dear readers, we this week lay before you another account of a seance held in the land of Dixie.

Editors Appeal:—Allow me your columns to correct some invidious impressions which may have resulted from the article of "X," on the spiritual seances. I too am a skeptic of the strictest sect. I have attended most of the seances held by the so-called medium, Jennie Ferris. I have no disposition, however, to condemn any pretentions of a religious character, because I can not give them my credulity. I have attended these circles for the express purpose of trying to satisfy myself through the evidence of skeptical and scientific men, given at those entertainments, whether it is possible to impose upon the shrewdness of the nineteenth century, in matters of religion, or whether it is indeed the work of supernatural agencies. The possibility of being duped, now, under the most critical tests, is no greater than in the dead past, when marvelousness and ignorance precluded the attempt at investigation. Assumption then commanded more reverence for religion in all its mysterious forms. It should have been stated that these seances were attended by men and women of refinement, culture and education, who have been conversant with the tricks of jugglers and mountebanks, and to such, the expose has no weight, as they individually believe themselves as peculiarly smart as the egotistical correspondent. I have myself called the attention of those who have had these ring tests, to the possibility of the ring being concealed upon the arm of the medium, or even placed by sleight of hand upon the arm, while the hands were being grasped; but in reply to my interrogations upon the subject afterwards, they have admitted that they were guarded beyond any question of doubt upon the subject, and that they felt the ring upon the table after the hands were joined.

Your correspondent, if so courteous as not to expose the loose knot and the presence of the ring upon the medium's arm, at the time certainly forgot that courtesy to the parties who invited him to their parlors, in giving his wholesale denunciations upon their stupidity, while he alone stands as a bright and shining light, to expose publicly, to them a mystery ten fold more difficult than those which are believed in by the masses, and upon which they base their general religious principles. I have so little faith, myself, in the honesty of those who make pretensions of religion, that I involuntarily go from the present to the past to analyze what we have presented us from a people more revolting and barbarous than scientific or rational in all their devotion to religious ideas. It is, I admit, a vital question, whether we are imposed upon by these spiritual phenomena or not, for the Scriptures tell us of men who ate and drank, and were even then regarded as angels, who had power to stay the plagues of Sodom and Gomorrah. But as the characters of those who figure in this history, would not answer in our courts of justice as evidence, and as the principal men were so notoriously sensual, wicked and deceitful, we will excuse all that might be brought to establish the fact of the agency of spirits in doing what is anciently recorded.

The medium is a stranger to this city, presenting what is done upon its merits. If the correspondent did not tie the hands tightly and securely, it only shows himself a novice, in attempting to do what scores of others have cautiously done. They have admitted always that no change had taken place from the first tying. There is a plausibility in the use of matches by the medium in making the spiritual light, but the difficulty is, that the fingers, matches, or other objects covered with phosphorus, did not show, and that the light went out at different altitudes. But does our correspondent question a still more striking spiritual phenomena, believed in by American civilization and educated men and women, that the ass upon which Balaam sat saw an angel when his rider could not, and really spoke, much like the voice "in a horn" (no doubt) at our spiritual seance. Can he explain this phenomena in his demonstrative seance, which he proposes to hold for the benefit of skeptics? So far as this amusement is concerned, being a swindle, I suppose our correspondent will be sure that his is not so, by the omission of any reward for his gratuitous performance What is said about the rope, in justice to the audience and the medium, should be corrected, as the rope was both small and limber; but his slight explanation of how a few dollars cheerfully given becomes a "trashy swindle," ought to be cherished as the buddings of a new era, when the grand religious swindles of all ages shall be held up to the light by our new disciple of the black art, and from the day that Moses collected the jewelry of the Egyptians by deceit, to the church fairs and pew taxes of the present day; the whole disclosures will yet immortalize our hero, by his astute penetration into the machinery by which all religions have been supported.

S.

◆

For the Religio-Philosophical Journal.

All Sins are Unpardonable.

BY WM. S. FAHNESTOCK.

Laws are rules which govern the universe of matter as well as mind. There are many kinds of law, but the moral and physical, or natural, are those I propose briefly to consider now.

The tendency of any species of matter to assume a peculiar form, properties, motions, changes and relations, which uniformly take place, under the same circumstances, is called a physical law.

The moral or natural laws, are rules, arising out of the natural relations which human beings have to each other, and have existed prior to any precept given to man.

It is a law of nature that no man shall injure another in any of his relations, and that murder and fraud are crimes, independent of prohibition from any source. An illustration of this fact is furnished in the Old Testament, Gen. chapter 4th, 5th and 8th verses, where Cain slew his brother, long before the Decalogue is said to have been given to Moses, and as Cain suffered a penalty, it would prove that there was a penalty attached to, or the result of crime.

Sin may therefore be defined the transgression of any physical, natural or moral law, and as a penalty is always sure to follow such transgressions, it would go to prove that all sins are unpardonable, and that the penalty must be suffered in exact proportion to the magnitude of the transgression. As an example, we find that there is a physical law existing between flesh and fire, which, if disregarded by placing the hand or any other part of the body in the fire, will be consumed. So, too, if holes be bored in the bottom of a ship at sea, she will sink, no matter if she be freighted with the best men the world could boast of.

Man cannot breathe under water and live, nor can he soar through the air like a bird. The former is contrary to the laws of water and the nature of man's lungs, and the latter to that of gravitation.

The moral laws prescribe to men their duties to God and their neighbor, and as we have organs adapted to the one as well as the other, it is our own fault (circumstances always considered), if we do not venerate or adore the one, and love and render the other happy.

Many passages in the Bible might be quoted, where the forgiveness of sins is said to be possible or orthodox. It is true a person may say that he forgives a sin or an injury done him, but that will not stay, or turn the penalty aside from the person who inflicted it. No! The penalty must be suffered and if the Bible accounts are to be credited, the consequences of unrepented sins would go to prove that our position in regard to them, was sustained, at least so far as a penalty is implied, for the most appalling metaphors our language admits of are employed in Scripture, to convey the idea of the nature of the punishment which the transgression of the laws involve.

It is called "eternal damnation," the "second death," everlasting fire," outer darkness," "with wailing and gnashing of teeth," "the lake of fire and brimstone," "where the worm dieth not, and the fire is never quenched," etc, etc.

Independent of the above contradictions, all their import falls to the ground, and the terrible consequences, so far as hell fire is concerned, dissolve into thin air, when the true version of the word Hades, is properly translated. In answer to the objection which is often made by theologians, that the word Hades does not occur in the New Testament, the reply and the truth is, that Luther, whom the English translators followed, threw it out altogether, and causing the two words, Gehenna and Hades to be translated hell. Further (and I quote from Sears), "yet, as Dr. Campbell has shown conclusively in his admirable and luminous essay, these two words have not the same meaning; and only the former answers to the modern and Christian ideas of hell. The word Hades, occurring ten times in the New Testament, never answers to that idea, and never ought to have been so rendered."

Spiritualists do not deny that the transgression of a law, whether physical or moral, will be followed by a penalty, more or less severe, according to the nature of the transgression, but this is not saying, nor do they believe that the punishment, severe as it may be, will last forever, that "there is no repentance beyond the tomb."

Progression is a general law, embracing all nature, and is as imperative as it is far-reaching—all must obey, and although cycles may intervene between the deed and the perfect atonement, the time must come when the penalty will have an end.

If there be a principle in nature that is revengeful, changable and full of wrath—then it may answer for a would-be Christian God. But if the principle be Omnipotent, Omniscient and Omnipresent—then that eternal principle can never change—much less—by laws—to endless punishment consign a part of its great essence.

◆

For the Religio-Philosophical Journal.

Reminiscences of Our Old Ancestral Farm House.

BY MRS. M. L. SHERMAN.

In the long ago, we remember the large inviting red farm house, beneath the wide spreading branches of the graceful elm, that had so nobly battled with the storms of a century; and of the familiar faces wont to greet us, as with our parents we made our semi-annual visits to the farm mansion; and of the long line of aunts, uncles and cousins who made merry the rooms and feasted upon the dainties from the ample board; and then in the long evenings, when the lamps were lighted and the blazing logs from the huge fireplace gave forth the glowing heat, and we younger ones amused ourselves at "blind man's buff," and "puss in the corner," little dreaming of the advance of Father Time, who in a few years would scatter our group in various directions to fulfil the mission of men and women.

Happy childhood! We remember, too, a dear grandmother, as she sat in her chair in the warm corner, and knit the long, warm stockings for the feet of those who made glad her heart with childish song and glee, and we wondered if we could ever learn to knit and click the needles so fast and strangely—a natural speculation!

Time rolled on, and he silvered the dark locks of our grandmother, and the outer waxed old, and changes came,—and then the final change; and we watched the departing spirit, and wept that the gentle hand would no more caress us, and in our educational ignorance we said, "She is dead."

Then the house passed into the possession of a son; and again, as a woman, we made our visits to the dear old house, and enjoyed new scenes, but not as in years agone, without care and anxiety; for with each visit we saw that, ere long, he too must follow our grandmother; for time was furrowing his cheek and brow, and weakening the once proud, firm step, and in a little time, he, too, passed on to join the waiting ones beyond death's portals.

And then came a change. The house passed into uninterested hands, and the broad lands were tilled by strangers, and we remembered the scenes as bright oasises of the past; and of all the happy group who were wont to meet, but few remain, for the bridal and the tomb have fulfilled their mission. To-day, the house is closed!

Pass we along the corridors of time, and a grand change meets us, brightening our lives and enriching our interests. The eyes of our spiritual nature are opened; and although closed is the house and cheerless the windows, yet with the inner are we permitted to enter and discern the forms of the dear ones who had so oft ministered unto us. The magnetism of the house seemed replete with their works and deeds, and we knew that life was there, and we saw that distance and space were unknown, for we had met again. The tomb held not the loving spirits. But how unlike the last meeting? And they said to us, "How strange is death! It robs us of none of our loves or interests; it takes nothing from us, but promises us everything; it reaches beyond the confines of a narrow tomb, to the boundless realms of a boundless eternity. It goes out to the ties of consanguinity and the living, throbbing hearts of humanity." And they said, "Child of vision, stay not thy voice or pen, but declare the truth of continued life with all its functions, and the positive individuality of the man and woman." And as we listened to their earnest words we said, "Yea, we will repeat the story of the new birth, and confirm it by actual experience with the denizens of the disembodied spheres."

Closed is the house to the passer-by, but to us full of beauty, for the loved ones are there, basking in the light of a glorious enfoldment; and whoever may occupy it in the future, the owner by right of well earned heirship, and magnetism so thoroughly inwrought in every board, shingle and nail, shall come and go with voiceless tread, wearing not the habiliments of the tomb, but of the glories of immortality.

Sacramento, Cal.

◆

For the Religio-Philosophical Journal.

The Vision of a Presbyterian Mother.

Some time ago you inserted in your valuable paper a request to this effect: "That any one who had knowledge of any well authenticated and striking spiritual demonstration should forward it to the editor." With this request I fully accord. No one holding a truth has a right to keep it "under a bushel," but should let all enjoy it—it rightfully belongs to universal man. I herewith send you a well authenticated manifestation.

The individuals who experienced it, and through whom it came, are of the highest order of society, in moral status; utterly incapable of deception, knowingly. And another fact about them is, they are strict church members, belonging to the Presbyterian church. Not having consulted them, I do not feel free in giving their names, I shall therefore withhold them. They had an only child,—a lovely daughter, some seventeen years of age. She died suddenly. A day or two before her death, she had her special little articles she prized much taken down stairs from her room, saying to her mother she would have no more use for them. I have already stated her death was sudden. It was desolation, and so unutterable to her tender, loving mother, and kind father; O, how deeply did they mourn over the corpse of their dear beloved and gentle daughter, (now to them) held in the icy arms of death. In bitterness of spirit they exclaimed, "verily the Lord has stricken us." In a few brief hours the idol of their hearts was taken from them, she, the darling who should have lived, and have been the solace and comfort of their declining years. O, why—did they interrogate the powers of heaven—why was this done. From day to day, and night succeeding night, did they mourn; yet no comfort, no relief came. The mother had no relish for company. The piano of the darling she would not permit to be uncovered. That instrument, which had sent forth strains of sweetness, that thrilled her heart when touched by the fairy fingers of her loved child, was now, in regard to use, contraband. It stood in its place a silent mentor of her deep woe. And thus she mourned from day to day. Her health became impaired. A kind sister came to stay with her, who tried to assuage the bitterness of her grief, yet no help came to alleviate her crushing sorrow. Month after month dragged slowly on, and still she mourned for the idol of her soul. Her countenance was the image of despair. One morning as she came down stairs, the sister observed a great change in her features. The sadness and gloom had given place to serene joy. Her sister rejoiced to see the great change, but said nothing to her. After a short time, with holy and exultant rapture she said she had a vision. She stated to her sister that she was wide awake, thinking intensely of her bereavement, when a prickling magnetic sensation came on her eyelids, and a glorious scene was presented to her view. A great company of people, draped in gorgeous and gauzy garments, mingling and intermingling with each other, and all so inexpressibly happy. Her whole soul was ravished with delight at the astounding sight. Among the joyous throng, she saw her own daughter,—a lovely angel. After a short time it faded from her view. She then said to her sister, she did not want to have her darling back. "Nay," said she, "not for the wealth of worlds." A tranquil happiness took the place of gloom, and she is now living in glorious hope of soon meeting her loved one on the other shore. She being orthodox, believes she had a glimpse of heaven. The reader will draw his own conclusions. They, being presbyterians, never sit in circles; knowing nothing of Spiritualism but the distorted representations of it from its enemies. My dear materialistic brother, I suppose you will think this a case of hallucination. Well, say so, if you think so. All the harm I wish you is, that you may get sufficient evidence of your individual immortality and rejoice in a new being, like Prof. Elliotson, of London, is now doing. Many great minds from your side have come over to the beautiful Spiritual philosophy but I know of no Spiritualist who has turned from its warm, soul-thrilling inspirations, to the cold materialistic idea. This is significant. G.

◆

Letter from Mrs. S. D. Waitridge.

DEAR BROTHER JONES:—"Forgetful, ungrateful, unmindful of favors," is that the verdict in your mind against me? Well, you were never more mistaken in your life. One more anxious for your success, more sensitive to every word said for or against the JOURNAL, or its owner, does not exist on this continent, and no one watches its rapid progress and improvement with a closer, keener interest, or more heart-felt satisfaction than does your (in some respects) unfortunate, but I won't say, unworthy sister, for I don't believe it. I am made painfully aware of the fact every week, that my obligation to your generous kindness is assuming huge proportions, and each week I say to my conscience, "How dare you go on in this way? Why don't you stop the dear old JOURNAL until all past obligations are canceled, and the future clear and bright for a continuation of its visits just as long as you live?" But my courage fails me. Selfishness pleads for a little longer indulgence, just one or two more, for it is almost sure there will be something in the next number and the next, that will be just exactly what I want, and so I go on sinning against light and knowledge, imposing upon your kindness, and how to get out of the scrape—that's what I want to know.

If I dared to hope a minute, if I dared to build on the present, and should say to you, "Take courage, brother, the burthen is sure to be lifted," something would be sure to come and say to me,—"How dare you hope, how dare you build anything in this world? Has not a blight fallen on all of your treasures here? Are not all of your earthly possessions as if they never had been? What you builded, are not even the foundation stones swept away?"

Aye, I know, I see, so will wait on the spirits, and neither deceive or be deceived, if I can help it. Do you know how my heart blesses you for every word you speak in behalf of our media, martyrs, as they are, and the only source through which it was possible for light to come to a perishing benighted world. Better, aye, a thousand times better, to speak words of cheer, of encouragement, of sympathy, even if some of them should be misplaced, and fall on unworthy recipients, some poor counterfeit interloper, some mistaken impostor, who is still doing his Master's work, and knoweth it not. The truth only shines the brighter for its contact with falsehood and error. What the trance, healing and test mediums have to suffer in their development, none but themselves and spirit friends can ever know. Who, I wonder, is to write their book of martyrdom—it should be begun now, ere the last victim has ceased to suffer on this earthly plane. It should stand side by side with our glorious Emma's history.

How hard it is for me to stop when I once begin on this subject. I intended to have written out a few questions for Wm. S. Fahnestock. He makes a positive assertion that "nine tenths" of the cures performed by the "laying-on of hands," is done by the exertion of the will power of the healer, and the faith or belief of the sufferer. My paper is gone, so that I cannot refer to it. I know his statement includes the two facts "will power exerted and perfect faith." He does not state what cures the other tenth. I would like to give him a few cases, and will, as soon as I can. For I *know* (that's the word) that neither will power or faith had anything to do with them, and they were remarkable cases.

◆

Notice of Meeting.

The second Western N. Y., Quarterly Convention of of Mediums and Speakers for 1870, will be held at Gowanda Cattaraugus Co., N. Y., on Saturday and Sunday June 4th and 5th, commencing at ten o'clock on Saturday, and nine o'clock on Sunday, holding the session each day.

Gowanda is three miles from Perrysburg Station, on the N. Y. & E. R. R., where friends will find teams in waiting; also about fifteen miles from Angola Station, on the Lake Shore R. R., where friends can take the stage at 5 p. m., arriving at Gowanda about 8 p. m.,

Br. Lyman C. Howe, Geo. W. Taylor, and Professor B. A. Beal, with many others are expected to be in attendance to contribute to the interest of the occasion and render this a rich spiritual feast.

The happy experiences of previous conventions of this kind, warrant such high expectations.

Our large circle of friends residing in that vicinity are anxious to have this meeting held there, and engage to do all they can to make it a success; and a cordial invitation is extended to all seekers for truth, and lovers of our heaven born Philosophy and Religion to attend.

J. W. Seaver,
P. J. Clum,
F. Rice,
} Committee.

A New Proposition.

To any one who has never taken the RELIGIO-PHILOSOPHICAL JOURNAL, I will send it for three months on trial, and a neatly-bound volume of Inspirational Poems by J. William Van Namee, on the receipt of seventy-five cents. When it is taken into consideration that the price of the Journal for three months at regular rates would be seventy-five cents and the price of the volume of poems has been seventy-five cents, they will see the advantage of the offer.

To all old subscribers who will procure one new subscriber for a year I will send the volume of poems. Subscriptions can be sent to J. William Van Namee, Elmira N. Y.

I endorse the above proposition made by Bro. Van Namee and all who would like to aid him, a worthy medium, to sell his book of poems, and at the same time benefit themselves by so doing, will do well to accept his proposition and address him, Elmira, —ED.

THE GREAT BOOK OF THE AGE!

ENTITLED,

"FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery.

Being the practical results of Modern Chemistry by some of the most eminent French, American, German and English Chemists.

This invaluable work should be in the hands of every Grocer, Produce Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a profitable business.

It contains sure methods of keeping eggs in a fresh state at least one year, at an expense of less than one cent per dozen by the NEW LIQUID PROCESS and the DRY FRENCH METHOD, both easily prepared and

UNPARALLELED

As Sure and Reliable Egg Preservatives,

—Never Before Published—

and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition—without tarnish, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the

FRESH LAID EGG.

ALSO.—How to prepare Kerosene Barrels by a new and cheap method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other purposes.

ALSO.—How to render sour and rancid Butter sweet; and how to give white and streaked butter a uniform and natural color;—and the best methods of mixing and repacking butter for market.

ALSO,—Improvements in Cheese-making.

ALSO,—How to prevent milk from souring.

ALSO,—Superior methods for curing Beef, Hams, and other meats.

ALSO,—How to arrest fermentation in cider, and keep it sweet.

ALSO,—How to make No. 1 Vinegar at 7 cents per gallon in 48 hours without acid—wholesome and pure, and warranted good for pickling purposes.

ALSO,—How to test and refine Kerosene Oil.

ALSO,—How to Manufacture Candles, Inks, Cements, Paints, Varnishes, Hard and Soft Soap, Washing Compounds, Baking-Powders, &c., &c.

ALSO,—How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours, and how to color furs so as to imitate those of superior grades.

ALSO,—How to make new and instantaneous Hair-Dyes,—Hair-Oils, Hair-dressing Compounds, &c.

ALSO,—How to color Cloth,—all shades, with New Aniline fast colors, and dying in all its branches.

ALSO,—How to Plate Metals without a battery giving full instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin.

ALSO,—How to use Carbolic Acid for healing Wounds, Burns, Sores, Cuts, and curing Boils, Bruises, Felons, Frost Bites, Inverted Toe-Nails, Rheumatism, Neuralgia, Ringworm, Salt Rheum, Cancer, Scrofula, &c., &c.

ALSO,—How to prevent Timber from Decay, and render it Fire-proof.

ALSO.—How to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.

And many other New and Valuable formulas, with FULL DIRECTIONS, so that any one can prepare, and use them.

☞ For further particulars, send for Descriptive Circular, —Sent FREE.—

Published by the WESTERN NEWS COMPANY,—Wholesale Booksellers, Stationers, & News Dealers, 121 and 123, State St., Chicago, Ill., to whom all communications should be addressed.

No. 7, Vol. 20.—tf.

TO THE PUBLIC.

For sale at the following low prices:

FIRST-CLASS APPLE TREES

50,000 two years, 3 to 5 feet, $20, per 100.
40,000 one year, 1½ to 3 feet, $12, per 100.
10,000 Hislop and Transcendent Crab, 4 to 6 feet, $25 per 100.
3 000 Pears,—Flemish Beauty, 2 to 3 feet, 50 cts. each.
10,000 Cherry,—Early Richmond, 4 to 5 feet, 50 cents each.
60,000 Assorted Evergreens, 1 to 5 feet, 25 cts. to $1 each.
75,000 Arbor Vitae, for hedges and screens, 1½ to 2 feet, $14 per 100.
25,000 Doolittle Improved Black Cap Raspberry, $2 per 100; $15 per 1,000.
5,000 Davidson's Thornless, $4 per 100.
60,000 Concord Grape Roots; selected, $7 per ton; $50 per 1,000; extra, $10 per 100; $75 per 1,000.
100 Barrels Pure Cider Vinegar 25 cents per gallon.
25 Barrels Pure Grape Vinegar, 40 cents per Gallon.

I will deliver any of the above articles on railroad at the prices named

Money should accompany the order, or satisfactory references given. Or goods will be shipped marked C. O. D., where one-fourth the amount of the bill is sent with the order.

Prompt attention given to all orders directed to

ISAAC ATWOOD,
Rock Lake Vineyard and Nurseries
LAKE MILLS, WIS.

THE COMMUNIST,

Men and women wishing to co-operate for their mutual benefit are invited to send for a copy of THE COMMUNIST, a monthly paper (50 cents a year) containing the principles, organization and practical operations of the RE-UNION COMMUNITY, incorporated and established in South-west Missouri, which aims to secure to its members a permanent home and employment, mutual assistance and support, and education and social enjoyment. Members wanted. Address ALCANDER LONGLEY, Room 9, S. E. cor. 4th and Chesnut, St. Louis, Mo.

v8n7 fwem oy

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality, or Abuses of the Sexual Function. Cloth $1,00, Postage, 12cts.

Every Young Man and every Young Woman, every Married Man and every Married Woman, Should read it.

A vast amount of suffering, as well as physical, mental and moral ruin would be prevented, if all were acquainted with the facts contained in this work and followed its excellent advice.

Vital Force, How wasted and How Preserved. Cloth $1,00, Postage 12cts; Paper Cover, 50cts, Postage, 4cts.

Mrs. Francis Dana Gage says: "I earnestly wish that it could be read by every mother in the country."

It is an invaluable work and should have a place in every family library.

How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treating Disease.

Paper Cover, Price 40cts, Postage, 4cts

Important Truths, By Mrs. E. P. Miller, M. D.

Price, 20cts, Postage, 2cts.

This little work is written in a style adapted to children's Minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

THE TRADE SUPPLIED.

Address S. S. Jones, 187 & 189, South Clark Clark street, Chicago, Ill.

LITTLE
GRACE C. TREADWELL.

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace C. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it closed one eye entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. We commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scrofula ever since she was born, and had always been unwell. Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I now am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass.

To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THE STOMACH
OF AN
OSTRICH.

The stomach of an ostrich will digest glass, flints, iron, cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The nearest human approximation to such vigorous digestion is to be found in those persons who have used Spence's Positive Powders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspepsia, so that they can eat and digest anything and everything that anybody else can.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH
FOR THIS TIME.

"Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofula, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass.

To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS
AND
A WIZZARD.

"After trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wife's Rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little granddaughter at the age of two weeks old for Fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Scarlet Fever, for which we gave it the Positive Powders, and this morning it is quite well."

Moses Hartland, Penn Yann, N. Y.

To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

WHO TO ASK
WHAT TO ASK.

ASK Mrs. E. Smith, of Greenville, Pa.—ask Mrs. L. Snowman, of Castine, Me.—ask E. J. Weeks, of Harlem, N. Y.—ask A. J. Mobray, of Stockton, Minn.—ask Mrs. L. P. Worden, of Oshkosh, Wis.—ask the thousands who have tried them, if Mrs. Spence's Postive Powders do not cure the Dyspepsia, and leave not a trace of it behind.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

A WONDER
IN LONDON.

"I HAVE witnessed lately a very wonderful cure of Neuralgia from the administration of your Powders."—Spence's Positive Powders, "which I could not certainly have believed possible had it not taken place under my own eyes."

C. H. Hodgson, 10 Salisbury street, Strand, London.

To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THE GREAT SPIRITUAL REMEDY
MRS. SPENCE'S
POSITIVE & NEGATIVE
POWDERS.

The Magic control of the Positive and Negative Powders over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The Positives cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhea, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the Positive and Negative are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices;	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg.	1.00
	6 Boxes, - - - -	5.00
	12 " - - - -	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37½ St. Mark's Place, New York.

Address, PROF. PAYTON SPENCE, M. D.

Box 5817, New York City.

If your Druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed. For sale also at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 and 189 South Clark street.

Vol 7 No 11

HARMONIAL PHILOSOPHY

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE
VOTED TO
AL PHILO
ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO

$3,00 PER YEAR IN ADVANCE.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MAY 14, 1870

VOL. VIII.—NO. 8

L C Draper
Box 486

Literary Department

For the Religio-Philosophical Journal.

OUR TEACHERS.

BY D. H. INGHAM.

Life's brightest hours my soul had wasted
And found but little to recall;
Life's sweetest joys my soul had tasted,
And felt that poison lurked in all.

With secret key to lives of others,
I found but little earthly trust;
Alas! like me, poor toil worn brothers
They only lived because—they must.

Then cried my inmost spirit sadly,
"Life is a failure at the best,
And from its ceaseless cares how gladly
In Lethe would I sink to rest.

How shall I gain the courage needed.
The patience still to work and wait?
Lest, after all, I leave unheeded
Some good deferred, that cometh late."

And lo! the world seemed thronged with teachers
Crying, "Look! this way alone is right,
Turn and be saved, misguided creatures,
Turn from your darkness toward the light.

Our mission is to lift the lowly,
With earnest voice and busy pen,
To raise the heavy burdens slowly
From off our suffering fellow men."

But, "words are weak," in cool derision
I said to those who knew so much,
"What gain we by your clearer vision
Of heights your lives can never touch?

Let each pursue his own ideal,
That wondrous mirage far ahead,—
But say not ye can make it real
Unless from *deeds* your light be shed.

There is one mentor ever teaching,
Whose silent voice hath mighty sway,
Unlike your vain presumptuous preaching,
Her lessons never fade away.

Though our weak spirits faint and falter
When in her fiery furnace tried,
This fearful fact we can not alter,
By suffering we are purified."

Des Moines, Iowa.

◆

THE INVISIBLE IN OUR MIDST.

From the San Francisco Golden Era.

Seeing Spirits.

I know several persons in this city who at times see spirits. They are in private life; are not known as "mediums" and earn their bread in a perfectly legitimate and respectable manner. This faculty is a mystery to them, although with some it has ceased to be a wonder.

In one of these persons, a gentleman, the sense, or whatever it may be called, came to him about three years ago. He is a very quiet, modest and unobtrusive man. His business brings him in contact with scores of people daily; probably not half a dozen in the world are aware that he possesses this mediumistic power, and I doubt if the number is ever doubled.

The coarseness and ridicule of the world in dealing with this matter, drives out of sight those possessed of the finest order of mediumistic sense. The sensitive natures so organized, will not place themselves in situations to be wounded by every passing scoffer. When swine decrease, pearls will be more plentiful.

Three years ago, the gentleman of whom I speak was induced to visit a private circle. There was a table, and this table tipped, and in the usual inelegant and ineloquent manner of tables on such occasions, talked to him. After he had left the house, and the wonder caused by the phenomena had cooled down a little, he felt somewhat disgusted with the whole affair, as most sensible people are apt to be with these table-tipping communications. Because a man after realizing that he has perhaps for a whole evening been talking to a table, feels that he has made a fool of himself. He has been idealizing one stiff board on four legs into an intelligent being. He has been perhaps asking it grave and abstruse questions, and receiving mysterious, unintelligible and contradictory answers.

Don't go to tables to learn of the other world. They are good to eat from, play whist on, and to show the very simplest form of these phenomena. If I stand on one side of the Atlantic with one end of a wire in my hand, and a friend stands, say on New Foundland, with the other, we might (supposing, for the sake of illustration, that we could pull the weight of wire an inch or two either way) we might jerk each other some very unsatisfactory signals, and at last cease in a worse state of doubt and suspense than before. Sooner or later we should look upon that wire, so far as any intelligible communication was concerned as a humbug. This is about what table-tipping amounts to.

The gentleman went home, and as he went he said: "May the Lord forgive me for having aught to do with such nonsense." He vowed never to do so again. But somehow he found himself not many evenings afterward at the same house, and while conversing with a friend, in walked a brother who had died some time before in the Eastern States, accompanied by two other persons. The gentleman was not surprised. The spirit brother looked and acted so naturally that for the time he forgot all, and everything supposed to result from the change termed death. The spirit forms went out upon the portico. The living brother arose, impelled, he says, by some strange power, and followed them thither. He asked that they should come in. They made no reply, and he, thinking their manner very absurd, made an expression of impatience. They disappeared. Then for the first time the full realization of what he had seen came to him. He knew he had looked upon the citizens of another world.

After this, seeing these forms, for a time became a matter of frequent occurrence. He met them about the house, in alleys and passage ways. To sight they were as real to him as beings of flesh and blood. He saw these forms doing many things very much like every day people in flesh and blood.

The wonder to him in many cases was, that their actions and the apparent motives and influences actuating them were so much like ours. Some of them seemed wandering about, lost, and not knowing what to do with themselves. He ran against them, and was actually sensible of a collision.

Other Visions.

One rainy, stormy night, he was talking with a friend. It was a conversation not designed for effect or publication. It was simply a talk of wonder; wondering about this Spirit World, its people, their occupation; wondering what they did on rainy nights like this.

We, who are deep and wise, are ashamed to wonder openly on such matters. We ask the same question to ourselves, but it would be weak to ask another.

At once three females were seated on the sofa. They were visible only to the gentleman referred to.

He was not surprised. For the time being it seemed as natural as anything about him that they should be there. He talked with them. He deemed that he was uttering the common sounds by which we make known our desires. But he did not. His companion heard no voice, saw no motion of the lips. He saw only that his friend maintained a fixed, steady gaze toward the sofa.

One of these mysterious visitants was satisfying his curiosity as to what spirits might do on such a dark and stormy night.

They were, she said, about to take charge of one who was dying, whose spiritual body was detaching itself from the material. And a little after he saw the three, accompanied by another, the one who had passed into the real and new life. It seemed then to him that they were a great distance off. "She does not know that she is dead," said one of the forms.

It would be better to say that she did not know that her body was dead. It is most vexatious for one endeavoring to describe these things to be obliged to use those old terms, "dead" and "death," which simply represents a great mistake. One is fettered and misrepresented by the very language he uses. Because we must repeat again: "There is no death, only change." These words should be cut over every doorway.

Difficulties of Description.

Our modern seers not only see but talk with their visitants. How they do so they cannot explain. It is to them as great a mystery as the seeing.

Said one to me in reference to this matter: "It is impossible for me to explain or convey a sense of these visitations. I can only say, "they come;" they are here in a certain portion of the apartment, and their presence seems all in the natural and usual order of things, despite that the after thought may say one ought not to take it so indifferently. Their going, also, is marked by the same unexplainable and unnaturally natural manner. You can only say "they go."

There are no words in the language nor anything about us by which we may, with any degree of accuracy describe these appearances and disappearances. It is so with their communications. I cannot say that such a person in spirit life came and talked with me after the fashion of a call from one of my neighbors. Yet in an incredibly short time as much thought will pass between us as would result in a two hours' conversation with a friend in the body. I retain the substance of it all after they leave. Nor are they shadows; they are disturbed by noise or confusion; if I move about the room, they will draw aside to let me pass."

We need not wonder at this lack of descriptive power. It is very common even in earthly matters; so common that we fail to recognize it. Can you in words or any form of expression convey an idea of the rose's fragrance to one who never saw a rose? Could words convey a sense of an entirely new color, were a new color to be developed?

There is the beautiful landscape under the setting sun of evening, the river or sea coruscating in the moonlight, the freshness and cheer of the bright Spring morning; what sense of all these would the most powerful combination of words convey to some of those children in the Salt mines of Poland who never see daylight?

Description must have material for comparison.

"I never lack for what seems a word or form of expression," said another of our seers, "when communicating with a spirit." Everything comes so easily, naturally and clearly. In comparison my every day conveyance of thought seems so halting and clumsy. But the cause and manner of exercise is as much a mystery to me as to you."

Suppose these what may be termed latent senses are wrapped up in us. They may have in some, a manner of premature development. Why do they not tell us more about them? Tell what? Had you been blind and deaf from infancy; had either of these senses been suddenly restored to you; what to your blind or deaf companions could you tell of the exercise of these newly found faculties, "I see," "I hear," that is about all, no matter in how much learned jargon you wrap up the expressions.

So with a person possessing any especial inborn talent. "I don't see how you do it," we say to the painter, the sculptor, the actor or the orator whose faculties, each for their peculiar occupation were given them by nature and inheritance. Nor do they "see how they do it" either. What is difficult for you is easy for them. It is also a pleasure. But you need not apply to them for the whys, wherefores or causes. They are artists, not philosophers.

So if you see a person while they are as sensible of a spirit presence you may be disappointed. They may tell you but little. They seem for the time as if in a momentary reverie or out of themselves. There is often on their part an effort to renew the conversation. A faculty not in common use seems to have been exercised. It has cost an effort, perhaps an involuntary one. These interior senses are not used without exhaustion.

Old and Natural.

We talk of this phenomena as if it were a new thing. It has always existed. The seers of the past exercised only a natural power. They may have abused it; they may have pretended to see more than they really did; they may have pretended to see, when they saw nothing at all; there may have been false seers.

I talked a few days since with a person who has "seen spirits" from infancy. So did her father. To her, as a child, this sense possessed no strangeness. She wondered at it no more than at any other faculty. The family and friends looked on it as a common every day matter; they knew not exactly what it meant; didn't trouble themselves to know; "the child saw things," that was all; saw people who had died; or said she did.

Not only during her whole life has she seen these forms, but at times she knows the purport of their communications with each other. She cannot say in such case they are heard to talk together. There seems none of our talking in spirit life. They have no resource to so clumsy a manner of exchanging thoughts. Theirs seems a far better and more rapid manner of communication.

The "oddity," as in those days they termed it, seemed common to the family. Its novelty and strangeness could not keep long; novelties are very perishable, and humble people working hard to gain their bread are not apt to spend much time investigating any wonder unless it will bring money.

In time, newspapers spread apace; where there had been one word of information for the people, there came a thousand; the railroad, the telegraph and the printing press acted and reacted on each other; people for the first time began to know something of what was going on in the world.

There was now a chance for strange things, common to one particular locality to be known in others; so twenty years ago phenomena developed through the Fox girls, Judge Edmonds and others were noised abroad by the press and invisible intelligence and communications were shown up under the detestible name and fame of "Spiritualism."

The person to whom we here allude read, pondered, and concluded that she was a "seeing medium." She was. It was unfortunate. Had there been no railroad, no telegraph, no printing press, and no mob of unbalanced, ignorant, excitable people to catch hold of these clues of invisible communication, and wrap them about with their vagaries or make them a cloak for unbridled desire, this lady would not have incurred the disgrace of being a "medium" of any sort.

This person mentioned here has previously had no place in these chapters. There is no lack of mediums in this city and State of whom the general public know nothing, to draw on for illustration. The recital of their phenomenal histories would fill volumes.

The Disclaiming.

I am not particular that my readers should imagine that I am a sort of spiritual Barnum, keeping a keen look-out for curiosities of this sort. Nearly all I have seen of this science has come into my path. I have been forced to see it. I have no inclination for circles. As a general rule I detest them. I rank them with wakes and revival prayer meetings. I am perfectly willing to grant that what we term wonderful things can be done through invisible agencies. I believe they can, (conditions being granted) carry a banjo or guitar through the air. So can I. I would not go around the corner to see their performances in this line. I can, through my corporeal machine toss up banjoes better than they, and in broad daylight at that. Nor do I care to be regarded as a high priest and authority in these matters. I am already being sought after as a sort of inspector general and ghost detective for haunted houses. I waive the honor. Catch your own ghosts and convince yourselves that it is a reality or a humbug. True, the subject is very interesting to me. But it has slums and I desire not to wade through them.

PRENTICE MULFORD.

◆

THE RADICAL for May will appear late, but is likely to prove an unusually attractive number. Among other articles of interest is a strong paper giving the "Evidences of Spiritualism," by one of its leading exponents, Hudson Tuttle; a review of "Mr. Abbot's Religion," by D. A. Wasson; "The Miracles of the New Testament," by M. H. Doolittle; "A Sermon of Immortality," by the late Everett Finley; and some very appreciative pages on Walt Whitman's Poems, by an English lady, written to W. M. Rossetti.

From Human Nature, April 1, 1870.

PSYCHOLOGICAL PHENOMENA.

"LIGHT IN THE VALLEY."

To the Editor.

DEAR SIR:—You would probably gratify a number of your readers were you to allot a page occasionally for a record of such death-bed incidents as help to illustrate the philosophy of Spiritualism. In the outline which I sent you of the seance with Mr. D. D. Home (March number of *Human Nature*) three classes of phenomena are mentioned, which the following cases will illustrate:

The first is one of those in which the dying person sees a great light, which is not perceptible to the friends in attendance, although they may be fully impressed with the reality of it, and may have an intelligent understanding of its import.

About one o'clock on the morning of the 11th March, 1857, my mother exhibited symptoms of great prostration; she had been weakly for two days, but nothing indicated early dissolution. A friend was called, in whose countenance was soon read expectation of an approaching change. Within a few minutes thereafter, my mother completely lost her sight, but retained speech and consciousness. Rapidly her strength failed; her head hung listlessly on my arm. It was the first time I had stood in the immediate presence of the great change. With calmer feelings I might have remembered only the fragrant aroma of my mother's life; but though the fossilized dogmas of Calvinism had never bound me, the light of Spiritualism had not reached me. With anxiety I asked, "Are you prepared to die?" She gave no heed. I was about to press the question when my friend restrained me—she knew the question was unnecessary, and saw what I did not. Inwardly I cried for a token—oh! how earnestly, for the smallest sign—and the prayer was answered. With deepest gratitude, and most joyful assurance I accepted the token—and do so still—as a direct answer to my spirit's agonising cry. Leaning forward with renewed vigor, gazing upward, wrapt in wonder, she asked, "What light is that?" and after a pause remarked, calmly, "See, Andrew, it is shining yet." Not then knowing it to be an *objective* reality, I whispered, "It is in your mind—it is Jesus." She essayed to speak. I placed my ear to her lips; the only sounds audible were, "Jesus . . . King . . . Jesus." A moment more and all was still.

"Weep not for her—she is an angel now,
And treads the sapphire floors of Paradise,
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes,
Victorious over death, to her appear
The vista'd joys of heaven's eternal year;
Weep not for her.

Weep not for her, there is no cause for woe,
But rather nerve the spirit that it walk
Unshrinking o'er the thorny paths below,
And from earth's low defilements keep thee back.
So when a few fleet severing years have flown
She'll meet thee at heaven's gate, and lead thee on:
Weep not for her.

The second case is one of those in which one or more of the persons in attendance also see the light. Euphemia Scott, a pious girl of sixteen years of age, who lived in London Street, Glasgow, passed away to the spirit land, on the 9th of April, 1855. Her mother was truly "a mother in Israel." Though quiet, unobtrusive, and of the humble ranks of society, the universal esteem accorded her by the Baptist Church of which she was a member, may be guessed from the fact, that on the Sabbath after her funeral, her pastor preached a special sermon to improve the occasion. Her family sometimes spoke of the beautiful hymns she sung during her sleep, and on these occasions she would relate to them in the morning the names of departed friends whom she seemed to have been worshiping with. At one time when she slept at my house, I had the pleasure of hearing her; though she was seventy years old, the melody flowed sweetly through all the house. It was a most delightful experience. She was probably an inspirational medium. Her daughter, Euphemia, died at night. The recess in which the bed was placed was suddenly filled with light—a light so brilliant that the mother had not only to close her eyes, but to place her hand over her eyelids. When she removed them the light was gone, and also her daughter.

"At midnight to a maiden's bed
The morning angel came,
And crowned with light her beauteous head,
And clothed her form with flame,
Her kindred came in shining state,
And led her by the hand,
Afar, through mercy's golden gate,
Into the sunrise land."

The third case is that named *and illustrated* by Mr. Home's spirit-friend, viz., spirit music. On the Sabbath evening previous to the seance, I was credibly informed of the following case by a person who knew the parties. A good woman, whom adversity had made homeless, called for assistance at the house of a friend in Greenock. Food and shelter were both given; she became unwell, and, in a few days after, music was heard in the humble apartment where she lay. The melodious sounds, such as might be produced by several instruments, were wafted across the kitchen in front of the bed. The poor woman remarked, "You will not be troubled with me any longer, they have come for me;" and so she passed away to the Summer Land, where want of gold will not deprive her of a suitable habitation.

When visiting, eight years ago, at a house in which there had been a recent bereavement, the sister of the deceased described to her pastor, the late Rev. G. O. Moffat, how she had witnessed, at the moment of death, something like a point of light slowly ascend from her sister's body. I mentioned to him one of the preceding cases; he replied that he could tell me of many such which had come under his own observation. If I mistake not, his own death furnished an illustration of the truth that,

"The chamber where a good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

As his ailment was fever (resulting from contagion got in the discharge of duty) few would view his statements otherwise than as the result of disease; but he had lucid intervals previous to his change, and it was during one of these he spoke of the light he saw at the foot of the bed, and asked his sister, "Jessie, don't you see it?" Besides the spiritual aura, he seemed to see those who were in it, the radiance of whose forms are imperceptible to the bodily eyes. "Mother," he said, "are you here?" Ah! what more natural, what more likely as an outflow from the Divine benevolence than that she should be there to welcome her son? She had not long to wait. "Let me go," said he, "to my Lord in glory. And he went, went to serve in a higher sphere Him whom he loved, not loving his Lord less, because he still found the pure enjoyment of a mother's love, but adoring Him more, because of the continued existence and opportunity for exercise of that holy affection.

Allow me to add a case which comes under the head of premonitions. In Port Glasgow there lived a lovely little child of twenty months old. Her mother had gone to the spirit land six months before the occurrence I am about to name. But the little one did not know—did not experience the greatness of her loss, as do most children who are similarly circumstanced. Amongst the anxieties of the mother's position, there had fallen to her lot constant attendance on a business which took her away every day from home duties and home pleasures. In her absence her child was carefully tended by a young woman, who loved the little child greatly. The love was mutual, and basking in the sunshine of that love the child soon forgot the separation which death had effected for a time. The lapse of six months had served to seal anew in her imagination the relationship of mother in the person of the nurse. One day, while playing in the kitchen, apparently in her usual good health, she turned away from her nurse and her aunt, and ran forward with open, outstretched arms and joyful countenance, exclaiming, "Mamma, mamma!" Her aunt wept, she was deeply impressed, and is still, with the mysterious character of the scene. "Bless me," she said, "does the child see something?" Yes, the child did see *something*—something more than "the baseless fabric of an airy vision." Both aunt and nurse sought to remove the impression from the mind of the child. Alas! how often is it thus! We ask for light, and when God gives it we close our eyes; we ask for bread, and when God gives it we prefer a stone. By the education of our surroundings and our carnality, we get so engrossed with material things, that we vainly imagine these are the solid realities, instead of but the shadows of greater realities toward which we should ascend. They sought to remove the impression, but it would not go at their bidding; the spiritual perception of the child was more fully developed than theirs; no word, no whisper of her mother's name had given scope to fancy, *she smiled the smile of loving recognition*, and directed the attention of aunt and nurse, as if she wanted them to join with her in welcoming the one whom she again named endearingly, "mamma, mamma." Though then apparently in good health, she became suddenly unwell, her throat became affected, and within twenty-four hours she went to her mamma.

The narration of such incidents from time to time would interest some, and help to clear away the mists in which many theologians have enveloped the conception of our future life; speaking of a "naked human spirit" as unfit to enjoy the felicity of heaven, and unable to realize the torment of hell, until the period when—as the Westminster Confession puts it—"all the dead shall be raised up *with the self same bodies and none other*." And some may thus be helped to see the beauty of a verse which is inscribed on a tombstone in Glasgow Necropolis:

"There is no death, what seems so, is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

—I am, yours truly,

ANDREW GLENDINNING.

Port Glasgow, 11th March, 1870.

◆

MUSINGS.

BY MRS. H. E. POPE.

How oft when the shadows of evening,
Are settling o'er mountain and vale,
Come thoughts of the loved ones—the absent,
Who long ago passed through the vale,
And the songs they are singing in heaven,
Float quietly down unto me,
And bearing us up at the even.
Their beauty and glory we see.

They've passed from the earth, but we heed not
Their absence as long as they come,
And speak to us gently in whispers,
Of their beautiful fairy-like home.
They've gone from the form, yet they linger,
Near loved ones they left here below.
Some day in the future we'll meet them,
And all of their happiness know.

When the curtains of night close around us,
And earth is shut out from our view,
Enraptured, we list to their story,
And all of our love vows renew.
Their presence but makes us the stronger,
To battle for truth and for right.
They help us to scatter the darkness,
And shadows of man's mental sight.

We're glad that the Infinite Father,
Will let them return to our sight.
For the hopes, that would otherwise falter,
And ever be shrouded in night.—
Spring up strong in our hearts as they tarry;
And bid us to sorrow no more.
And we wait for the time when we'll meet them,
At home on the evergreen shore.

Original Essays.

Sleep and Dreams.

BY WM. S. FAHNESTOCK.

As the natural state has its condition of sleep, so also has the somnambulic condition its state of rest. There are, therefore, two conditions of sleep as well as waking states, viz: The natural and somnambulic. I conceive, however, that they are one and the same condition, differing only in degree and capabilities. If either of the sleeps are perfect, the person seems to be at rest, and while in either of these conditions, is unconscious, or wrapped in forgetfulness, his nervous system insensible, and his volition incapable of being exercised until he arouses from either. But before I proceed with my remarks, it will be necessary to premise that the difference between the natural waking state and the somnambulic waking state is, that in the former, the natural organs of sight, hearing, smell, taste and feeling, are necessary to perception, etc., while in the latter, they are not,—because, upon entering that condition, the faculties become clear-minded, or see, hear, smell, taste and feel, without the aid of the external organs of sense, and as they are more active while in this condition than while in a natural state, they have greater powers of perception and volition, etc. This is proved by the fact that when an organ of the brain, (being in a somnambulic condition) is awakened, it becomes a blank, or is in a negative condition, and, consequently, incapable of acting, as long as it remains in that state. If, on the other hand, any portion of the brain be thrown into the somnambulic condition, independent of the rest, the moment it is effected, that portion only will be capable of acting, while the rest will not be able to recognize or perform any of their functions; and as each organ of the brain is composed of peculiar functions, viz., consciousness, attention, perception, memory, the likes and dislikes, the judgment, imagination, association and the will, it follows that when any of these become active, (while the person is asleep), dreaming ensues, and the dream will be remembered or not, as the function of memory in the organ or organs is active or not; so, too, with the rest of the functions, as they are active or not the mental conceptions will be incongruous or otherwise. Dreams, therefore, may be imaginary as well as true visions of that which is to come or is passing at the time, and whenever the functions of the imagination in the faculties are active, they are visionary, and not real scenes or events, etc.

The difference between the condition commonly known as dreaming, and that which occurs when the faculties are in a deeper state, viz., the somnambulic, is, that in the former there is a partial or imperfect awaking of the organs or of the functions of the same only, and as long as these act singly, or unconnected, true reasoning, correct perception or connected ideas are impossible. But when all the functions of the faculties are active, the natural sleep has passed into the somnambulic, and the faculties are then not only clear-minded but far-reaching, and as their powers while in that deeper state resemble those that are possessed by spirits freed from the body, it is possible for them to do many things that are supposed to be impossible. In this connection, many dreams, visions, and strange occurrences, heretofore considered inexplicable, are easily accounted for by the newly developed powers of the somnambulist.

In that excellent work entitled, "Footfalls on the Boundaries of Another World," by Robert Dale Owen, there are many dreams related in which there is considerable foreknowledge exhibited, and which have, as yet, never been satisfactorily expounded. I select for explanation, one among the number, which Mr. Owen found in the appendix to Dr. Finn's "Anatomy of Sleep." It was communicated to Mr. Owen by the Hon. Mr. Talbot, father of the Countess of Shrewsbury, and is given in his own words, and under his own signature, the title only, added by Mr. Owen as follows:

"BELL AND STEPHENSON.

In the year 1768, my father, Matthew Talbot, of Castle Talbot, County Wexford, was much surprised at the recurrence of a dream three several times during the same night, which caused him to repeat the whole circumstance to his lady the next morning. He dreamed that he had arisen as usual and descended to his library, the morning being hazy. He then seated himself at his *secretaire* to write, when, happening to look up a long avenue of trees opposite his window, he perceived a man in a blue jacket, mounted on a white horse, coming toward the house. My father arose, and opened the window, the man advancing, presented him with a roll of papers, and told him they were invoices of a vessel that had been wrecked and had drifted in during the night on his son-in-law's, (Lord Mount Morris') estate, hard by, and signed "Bell and Stephenson." My father's attention was called to the dream, only from its frequent recurrence; but when he found himself seated at his desk on the misty morning, and beheld the identical person whom he had seen in his dream, in the blue coat, riding on the grey horse, he felt surprised, and opening the window, waited the man's approach. He immediately rode up, and drawing from his pocket a package of papers, gave them to my father, stating that they were invoices belonging to an American vessel, which had been wrecked and drifted upon his lordship's estate, that there was no person on board to lay claim to the wreck; that the invoices were signed "Stephenson and Bell."

I assure you, my dear sir, that the above actually occurred and is most faithfully given, but it is not more extraordinary than other examples of the prophetic power of the mind or soul during sleep, which I have frequently heard related. Yours most faithfully,

WM. TALBOT.

Alton Tower, Oct. 23, 1842."

The following are Mr. Owen's remarks upon the dream:

"In the above we find the same strange element of slight inaccuracy, mixed with marvelous coincidence of detail, already several times noticed. The man with his blue coat, the white or grey horse, the vessel wrecked on Lord Mount Morris' state, the roll of invoices presented,—all exhibit complete correspondence between the foreshadowing dream and the actual occurrence. The names on the invoices, too, corresponded, but the order in which they stand is reversed, in the dream, 'Bell and Stephenson,' in the invoices, 'Stephenson and Bell.'"

I have but to add to the remarks of Mr. Owen, that there are two ways of accounting for circumstances which the future had not yet revealed, viz., by the influence of spirits, whether by impression or the presentation of symbols, emblems, or pictures, etc., to the mind of the somnambulist, or, they may be explained upon philosophical principles connected with facts known to exist in the Spirit World, and as time and space have no existence there, the somnambulist, like the spirit, does not recognize them, consequently, all events that are predetermined, or are about to happen, can be seen by them as well as by spirits, long before they take place.

Take time and space from the future, or from any event that has not yet transpired, and you bring the circumstances which are about to happen into close proximity, so as to be readily seen by the somnambulist, who, having powers similar to those possessed by spirits, can see that which is about to take place. Upon the same principle, many other occurrences may be explained, which heretofore were not only considered mysterious but inexplicable. I am acquainted with a lady highly gifted as a trance medium, who has often told me that she has seen her own funeral, as it is to take place in the future, with all the cortege and attendant ceremonies, and as many other things shown her in a similar way, have come to pass, she believes most firmly that her funeral will take place just as she saw it.

Being upon the subject of dreams, with your permission I will relate a circumstance which happened to my father seventy years ago, and detailed to me by himself, about thirty years after it took place. The circumstance, as related by him, I give from recollection in nearly his own words, as follows:

"Soon after I removed from Ephrata, Lancaster County, to Little York, York County, Pa., where as a physician I was soon applied to by a Miss Rock, a maiden lady of that place, who for some years had been afflicted with a very severe spasmodic cough, which was pronounced incurable by all the physicians who had attended and exhausted their remedies upon her. I being then a new comer she applied to me, and after I had exhausted all my resources with no better effect, she one day, as I was about to depart for Philadelphia, came to me for something new, as the last remedy had been as ineffectual as the rest.

Not knowing what to prescribe that would be likely to do her any good, to get rid of her I promised to bring something from Philadelphia. This seemed to satisfy her. I departed in my own conveyance for the city (rail roads and telegraphs were at that time not even dreamed of), and as it took two days to make the journey, I went as far as Downingstown the first day. There I went to bed (not thinking of Miss Roch or what I had promised her), and being fatigued, soon fell asleep and dreamed, most distinctly, that if I would combine one grain of calomel and one grain of opium and make it into a pill, that it would cure Miss Roch's cough. Awaking, I remembered the dream, but said to myself, it is only a dream, and went to sleep again, dreaming the same thing over and awaking. I still thought it nothing but a dream, fell asleep and dreamed the same thing over the third time, when, upon reflection, I got up and by moonlight made a note of it in my memorandum book, and then slept until morning.

After visiting the city and buying my drugs, I returned home, and the first person I met upon entering my office, was Miss Roch, who, between her spells of coughing desired to know whether I had brought the medicine with me that I had promised her. I now for the first time remembered the dream I had at Downingstown, but, as I had little faith that anything would help her, I stated that I had it but could not prepare it for her before the next morning. As everything else had failed, I concluded to try the "dream pills." Accordingly, I prepared three pills, each one containing one grain of calomel and one grain of opium, and told her to take one pill in the evening, and if it did not relieve her in thirty-six hours, she should take another. Next morning, to my great surprise Miss Roch paid me an early visit, with a smiling countenance, and speaking without coughing, declared that after she had taken the pill she went to bed and slept well, without having a spell of coughing during the whole night, a thing she had not done for over two years. The rest is soon told. Several years after, she told me that she never had a spell of coughing after she had taken the first pill."

This case, I feel satisfied, was purely the result of spirit impression, while he was in a somnambulic condition, because the medicines given were not such as were at that time recommended for cough, and as he had no knowledge of the effects they would be likely to produce, the idea of combining them could not have originated with himself, and as the effect was equal to the idea conveyed, some intelligent being outside of himself, must have conceived the remedy, and his condition being favorable, embraced the opportunity of giving it to him.

The case of the lady who saw her own funeral, was no doubt also the influence of spirits, and the scene presented was either given as a picture or a passing panorama, time and space not interfering with her vision.

MINNESOTA.

Interesting Particulars—A Convert In Church Speaks under Spirit Influence—Progress of the Cause.

REPORT OF J. L. POTTER.

DEAR JOURNAL:—Four months have rolled away since I gave the readers of the JOURNAL an account of labors in spiritual things, and I desire at this time to report progress concerning places visited and something of my plans for the future, as State Agent.

I commenced at Farmington the last of December. Had large audiences, and quite an interest was manifest—quite a number joined the State Association. I left a constitution for a local society, which they have since completed. They are now in good working order. With earnest men and women at the head, the cause must prosper at Farmington, for the greater part of the people are outside of the church.

At Hastings, those who would be leaders, and have been Spiritualists for years, are something like the Border State men during the Rebellion—they labor to give aid and comfort to the Universalists, leaving the Spiritualists to take care of themselves. Some of them think a great deal of having "Honorable" attached to them, so dare not speak or act in the matter, nevertheless, there are enough good souls in Hastings to save the place, and in the end do a work for the people that Universalism has never done,—give unmistakable evidence of the Life Beyond, and that all of those who pass from earth can return if they so will.

No one joined the association there.

At Lake City we had large audiences, and much interest was manifested during our stay. Several came forward and joined the association, and are bound to support Spiritualism in preference to any other religious faith. If they work as earnestly in the future as they have in the past, they will be the strongest body of believers in Lake City. Angels are on our side, and we must succeed in the end, if we work.

At Cook's Valley, the interest was great. One man has worked for years spreading the truth, and is now reaping his reward. Numbers are flocking around the standard of Spiritualism, calling for "light, more light."

At Minneiska they came for miles around to hear the word spoken, and great good was done. Here, too, one brother has stood alone, and fed the people as best he could. His labor has not been lost, his reward is sure.

Plainview is another point of interest, for three reasons. First, there is great interest manifested in spiritual things. As at the other places, members joined the association. Second, a good Campbellite elder by the name of Stockwell, came into our meeting, and raised a point as to who took Judas' place as an apostle. He said Paul was the one, and the influence said not. The Bible had to settle the matter, when lo! the elder was wrong, for Matthias was the man elected to fill the office. This created some little talk and did not hurt our cause.

At Elgin, the interest was great. Several came forward to battle for the right. The victory is near, for Spiritualism will triumph in the end.

At Eyota, they were having a protracted meeting. They called Spiritualism all sorts of names, yet we had good audiences, for the good sense of the place is on our side. The spirits would not stay in our meeting, but went into their congregation and took possession of a young convert, making her speak and do many things for the glory of Spiritualism. The church members said she had fits. But Brother Willis, a medium and faithful worker in our cause, could bring her out of these fits, and get good instructions from the spirit that was at the helm.

At Etna, the excitement ran high. There we met the champion of Universalism, Elder Westfall, face to face. Like Goliah of old, he has made many flourishes with his theological sword, when no one was near, but when he had a chance to discuss the question then and there, he refused, saying he wanted to meet a man that was posted. He said any school boy knew where the city of Babylon stood, and Confucius was not the author of the golden rule, but Jesus was. Rollin says no man knoweth where Babylon stood, and Powell attributes the golden rule to Confucius.

Westfall and his wife are the most uncivil Christians I have met for a long time. Brother Michener will attend to matters there during my absence.

At Preston, we found souls starving for the bread of life. One good brother was heard to say after the first meeting that he felt as though he had found his Savior. Great interest was manifested during my whole stay with them.

One meeting at Granger created great merriment and some little excitement. The leading minds of the town are panting for the waters of life that Spiritualism alone can give.

At Leroy, we met the readers of the Boston *Investigator*. They came out in large numbers, and Friend Anderson, their leader, made complimentary speeches after each lecture. We are on a good footing at Leroy, for the town is largely liberal.

At Lyle, we met the Campbellites that were bound to put us down, but did not succeed. They made quite a noise. It was something like the devil's shearing the hog, "great cry and little wool." Much good was done, and the friends of our cause strengthened for the work.

Owatonna is trying to follow after some church idol. They are divided into Baptists, Methodists and Universalists. How they will come out, time will tell. No one joined the association. Planchette has been doing a good work for them this winter, and may be able to lead them into the light.

Wilton is a stronghold for Spiritualism. The leading men of the town are Spiritualists, and orthodoxy is on the wane there.

Eyrian and Okaman are doing their best to spread the truth, and the work they are doing is being felt by the church.

St. Peter has the seed well sown. Mr. and Mrs. Knight are earnest workers in the cause. They glory in the spread of our blessed gospel.

At Morristown, our faith is well founded. Many have drank deep at the spiritual spring, others are looking into the troubled waters. Ere long, they will step in and be healed. Several mediums are being developed here, Mrs. H. E. Pope for a speaker, others for healing, etc.

The cause was never more prosperous than at present. There is no cause for regret, only that money is so close. They cannot do as they would like. Many would take the JOURNAL if you would take wheat for pay. Some have sent for it on trial. I find the BANNER OF LIGHT and JOURNAL scattered all through the state. They are doing a noble work in defending mediumship so well. Heaven's richest blessings rest upon them.

One word to the Spiritualists of the state. I start from Faribault the first of May, visiting Union Lake, Northfield, Farmington, St. Paul, Stillwater, Osseo, Minneapolis, St. Anthony, Medina, Eden Prairie, Shakopee and all other points the friends may desire. If they will notify me of their wishes, which those near by the places named can do, while there or at Morristown, Rice Co., my permanent address,—we hope to meet them all before the year closes. Be patient, friends, this is a large state, and it takes time to get around. Send in your orders, and I will meet them as fast as I can.

For the Religio-Philosophical Journal.

A PARODY.

BY VIOLET.

Tell me, ye winged winds
  That round my pathway soar,
Do ye not know some spot
  Where falsehood stalks no more?
Some lonely, quiet nook,
  Some valley or some glen,
Where one can rest secure
  From envious tongues of men?
The whirling wind laughed in my face
And sneering answered, "Never a place."

Tell me, light footed snow,
  Soft tripping round my home;
Canst thou not find some place
  Where scandal cannot come?
Some solitary isle,
  Some crag or mountain crest,
Where women folks their business mind,
  And let their neighbors rest?
The flitting snow tripped gaily on,
And answered back, "I can find none!!"

Tell me, ye priestly throng
  Who preach to sinners bold.
Why don't you tell your church
  Their lying tongues to hold?
You know as well as I,
  Base hypocrites are they;
The Bible on your desk
  You point to it and say;
"For lying tongues you need not care,
They'll get their pay—yes—you know where!!"

Tell me, ye angel host,
  That hover round my bed,
Will lies forever fall
  On my devoted head?
In your bright Summer Land
  Does envy never come?
Shall I no falsehood find
  When I arrive at home?
The angel choir sent forth a cheer;
"You'll find no envious liars here!!"
Worcester, Mass.

For the Religio-Philosophical Journal.

Mediums—Directions in Development.

I see from the many communications published in the JOURNAL that there is a desire to have more mediums developed, and how is that to be done? I am not able to give the instructions that is necessary for the development of a medium, for I am not one, and never saw one, having had the misfortune—if it be such—of being a native of the West, where the people are slow to accept anything but what is strictly orthodox. But having studied the philosophy of Spiritualism some, I have come to these conclusions about what is necessary to develop a medium. Before a piece of land can be made to produce corn or wheat or any other produce of much value, it is necessary to clear it of the brambles and forest growth, and to break it up, put it in order to receive the coming crop of grain you wish it to yield—so the human mind is filled with brush and weeds, from the way we have been educated; so the first thing is to rid the mind of those theological ideas that have been planted there by the enemies of truth and progression. Read the Bible in the light of science and common sense, find the errors and reject them, and a good aid to that work is a book called "Three Voices," that I think is a gem of priceless value. After one has become divested of this stale theological lore, then let them read the communications of the departed, which will bring the reader *en rapport* with the spirits and the spirit world. Those who read a book attentively are sure to become more or less *en rapport* with the author and subject treated in the book read. No one, I think can read the communications from the Summer Land that are published in the JOURNAL from time to time, without being brought to feel themselves in close proximity with the world of spirits. And here let me give a word of encouragement to our Brother Francis H. Smith, who contributes to the JOURNAL those valuable communications from "Frank's Journal;" those articles, I think, are well calculated to bring one to realize the nearness of the spirit world to us, if they are advanced to believe in spirit communions. I am quite anxious to see articles in the JOURNAL from some able pen, giving instructions in development. When I come to contemplate the great truths of Spiritualism, I feel that there should be no idle hands on deck, for it presents the fact that every human being that is raised up to a higher sphere, adds a ray of light and joy to him who raised such an one. Then the joys of heaven are not gained by accumulating a large amount of this world's goods in the miser's purse, and the poor left to suffer without his gates. Every communication received from the spirit world is telling of the joy it brings to that spirit or mortal who ministers to the wants of the distressed, either in the material or spiritual plane. Those communications can not be received without we have mediums, hence we see the necessity of developing more—the greater the number of the laborers, the easier will be the labor. Will some good brother or sister favor us with a few articles upon this subject of development and confer a blessing upon a number of anxious ones.

W. J. ATKINSON.

Kingsville, Mo., April 25, 1870.

KITTIE SKINNER.

BY EDWIN ABNER DAVIS

These lines are dedicated to the memory of little Kittie Skinner, whose spirit recently ascended to the mansions of our God, from the town of Ithaca, N. Y. During her sickness she was continually surrounded by angel visitors, and seemed to recognize spirits of loved ones gone before. Her cousin, Bella Tang, who passed on, the week previous, she saw by her bedside, and cried out, "Let me be dressed like Bella. She looks so beautiful! in her white dress, all plaited about the waist, and gathered in the skirt!" Again she would say:

"Papa, Take Hold of my Hand and Help me Across."

"Papa, take hold of my hand and help me across,"
Said Kittie, as nearing the other bright shore,
"There's Bella I see, in her garments of white,
Dear Bella, she beckons me over to-night;
      Help me over papa,
      Help me over papa,
Take hold of my hand and help me across.
Papa, dress me in white, like Bella so grand,
Robe me like an angel in the bright Summer Land."

"Help me over papa! The waters seem deep;
Bella is calling, I only shall sleep
For a second, and then, in glory arise,
To be a bright angel and float to the skies.
      Help me over papa,
      Help me over papa,
Take hold of my hand and help me across.
Papa, dress me in white for Bella was so,
Then off to the angels I'm ready to go."

"Help me over papa! Oh! how happy I'll be
As upward we journey, my Bella and me,
To the regions of God, to the evergreen shore,
Where sickness and death can come nevermore.
      Help me over papa,
      Help me over papa,
Take hold of my hand and help me across,
With my white robes around me, I'll be as grand
An angel forever in the green Summer Land."

"Help me over papa! Stretch forth your hand,
Around me are flitting a bright angel band,
They are waiting to bear me to the home of the blest
Where the weary, worn spirit shall evermore rest.
      Help me over papa,
      Help me over papa,
Take hold of my hand and help me across,
The white robes remember, I'm to wear up above
In the evergreen gardens of God and of Love."

"Help me over papa. Yes, Bella I see,
Is watching, is waiting, is waiting for me,
How beautiful she's dressed in robes of pure white,
Dear Bella, your Kittie is coming to-night.
      Help me over papa,
      Help me over papa,
Take hold of my hand and help me across,
My spirit is longing from earth to be free,
Yes Bella, dear Bella, I'm coming to thee!"

All calmly and sweetly the child sank to rest,
Her tiny arms folded across her white breast,
Dear Kittie has gone where she'll suffer no more,
An angel to be on the golden sand shore,
      Free from turmoil and strife,
      And the ills of earth-life.
A conqueror she, over death and the grave,
'Mong loved ones she's now in the land of the blest,
With her white trailing robes, Kittie Skinner's at rest.
Palermo, Kansas.

EGYPT, ILL.

Interesting Letter from A. J. Fishback.

BRO S. S. JONES:—Presuming that a few items from my pen in regard to the progress of Spiritualism in Southern Ill., (familiarly known as Egypt) might be of interest to the readers of your paper, I submit the following statement of facts as they have occurred in my presence:

And first, let me assure you, that, by the physical manifestations, so called, produced in the *dark*, our cause, the cause of the angels, is as deeply rooted, and as permanently and widely established here as in any section I have visited. True, there have been other evidences, but the manifestations in the *dark* have been by far the most positive, demonstrative and convincing.

And what are these dark circle manifestations?

1. Spirits materialize themselves, i.e., put on bodies, and thereby give as clear and unmistakable evidence of their existence as we can of ours. Thus embodied in the *dark*, they can *talk as we talk*; they can lift ponderable bodies as we lift them; they can play on musical instruments, and they can make speeches from fifteen minutes to two hours in length!

Some of them are healers, using their own hands and magnetism to remove diseases. They also prescribe medicine successfully. Both ancient and modern spirits, so-called, do manifest themselves as stated above. At least they so teach. Modern spirits identify themselves by giving their names, ages, places they died, etc., etc. At a circle in Du Quoin, my own dear child came most unexpectedly to me, and, in a sweet tender voice, without solicitation on my part, gave his name, spoke the name of his sister Nellie, sent his love to his mamma and referred particularly, and, seemingly with much pleasure, to his spirit picture, a beautiful oil painting, by our noble brother, V. B. Starr, spirit artist, of Detroit, Michigan. And what I have now stated is but a drop in the bucket in comparison with what has and is transpiring. And here let me say, that all who witness these manifestations sufficiently to know that they do take place, have not one doubt of the truth of Spiritualism.

For, in these dark circles, the "dead are raised up." And we are made to know this as well as we know that we exist. But some say that "dark circles" are great abominations; that they are evil and only evil. And wherefore? Is darkness an evil? Is the night-time an abomination? What would become of our earth without darkness? All vegetables, animals and men are dependent upon darkness for their existence. Howbeit, know ye not that every individual existence in the vast fields of creation is conceived and brought forth from the immeasurable depths of darkness? Therefore if light is our Saviour, it by no means follows that darkness is a devil.

I know there are evidences of the spiritual intercourse outside of "dark circles." But as some of us have signs and pass-words by which we can know each other in the dark as well as in the light, so should we be so well versed in the spiritual philosophy as to be able to recognize our fair brothers and sisters of the spirit land when they come to us in the dark as well as in the light.

Since I left Sturgis, Mich., on the 1st of March, I have spent a portion of the time at manual labor on my fruit farms in Mo, and the rest of the time I have been occupied somewhat as a missionary in Southern Ill. Have spoken five Sundays in Du Quoin, besides visiting several other points on week evenings; being greeted with a hearty welcome at every place I spoke, but more especially at Marion, the county seat of Williamson county, and, by way of prominence, styled the capital of Egypt. No evangelist of Spiritualism had ever before visited the place, but your JOURNAL had preceded me, and they were ready to hear.

I was greeted with a cordial welcome, good audiences, and a liberal remuneration. Among the most prominent of the free-minded citizens of Marion and vicinity, are the following: Dr. R. M. Hundley, J. W. Heartwell, Esq., L. D. Heartwell, Esq., J. T. Dunaway, S. W. Dunaway, Dr. J. Davidson, W. W. Clemens, Esq., J. W. Samuels, J. W. Young, Esq., J. W. Benson, Esq., Rev. A. T. Benson, of the Christian Church, a noble man, J. B. Jennings, Esq., J. J. Connell, W. P. Springs, Judge Jesse Bishop, E. H. Bishop, J. B. Calvert, Esq., J. W. Goddard, Esq., W. P. Goodall, J. M. Young, F. M. Jennings, V. Hinchcliff, Dr. S. H. Bundy and M. Bolen.

I think you will ere long receive the names of many new subscribers to our paper from the above named place.

I am meeting with success in this place. Will go from here to Grand Tower on the Mississippi river, one hundred miles below St. Louis, and thence to my home at Victoria Station, I. M. R. R., Mo., where I intend to spend the summer vacation working in the vineyard of the natural man, amidst grape vines, peach, apple, cherry, pear trees and so on.

Thankful for the past, content with the present, and hopeful for the future I am yours truly.

Murphysboro, Ill.

Correspondence in Brief.

SEXTONVILLE, WIS.—J. C. Eastland writes.—Inclosed find two dollars, to apply on my subscription for the JOURNAL. I am delighted with the reading of it, but am hard up for means—do not know when I can send you any more. Do as you please about sending it any longer. I, with wife and a few of my neighbors, are studying the laws of God and immortality, and find the paper an important auxiliary.

REMARKS.—Yes, brother, we will keep on sending the JOURNAL to you. When a man cannot do what he would, let him do the best he can—an honorable man, we will cheerfully cooperate with.

WESTON, MO.—G. B. Gabbert writes.—I am behind time since Sept. 17th 1869, for your paper. Inclosed, find five dollars. Three and a half goes to paying up arrearages and continuing subscription, one and a half to procure the paper six months for T. L. Gabbert. The spiritual philosophy is taking with a few investigating minds in Weston and vicinity. Of the phenomena we know but little—are rather inclined to be skeptical. I do not think your paper a very good pioneer sheet in the old fields of blue theology. It meets the issues too squarely when opposed to the life line and teachings even of those who are skeptical in regard to Bible lore. I like it and could not well do without it. It tells a great many good things; of sterling worth, truth and beauty, and some of its columns are filled with the wildest vagaries, if viewed from my stand-point. But you must excuse plain talk and skepticism, for they caused my exit from the fold of the Baptist church, with "heretic!" nailed on my back, November last.

REMARKS.—We mean to do our duty fearlessly, nobly and regardless of consequences. While we believe old theology was in days past the highest phase of religion that the ignorance of the people would admit of being promulgated, we are equally firm in our belief that it is more depressing in its influence, a curse to the age, and its pernicious effects should be exposed by the sunlight of reason and common sense. The newspaper reports of the day show that there is no class of leaders so addicted to lewd conduct as are the Catholic and Protestant priesthood, and yet the thousandth part of these iniquities is not exposed, but hushed up by the faithful, or done in secret, where no eye can observe,—and yet they are the loudest in their denunciations and anathemas of those who presume to think for themselves.

NEBRASKA CITY, NEB.—Ralph Ashworth writes.—I was a trial subscriber for your paper for the first three months of this year. It is the greatest consolation to my mind of anything that I can get, and the best paper that any family can have.

CANTON, IOWA.—A. Bisbee writes.—You can not realize how much I rejoice to know the power that the JOURNAL and BANNER have over the minds of both skptical and church men. I take both papers and give them to my neighbors, for I see no other way to sow the seeds of this new religious philosophy, which is so valuable to the human race.

BROOKLYN, NEW YORK.—Henry A. Beach writes.—The Spiritualists in this place are hardly more than half awake, and I think we need a bold fearless expositor of the truth, such as the JOURNAL circulated here. I shall do all that I can to circulate it.

REMARKS:—All right, brother. The spirit you manifest is just what is required in all parts of America. A few active men and women in each locality, would insure success to our philosophy. The minds of the people are prepared for the truth. Secure lecturers and mediums, and spirit communion will be as free among the people as social intercourse is among friends upon this plane of life. Be fearless, bold and discreet, as thou art wont to be, brother, and order will reign where chaos now seemingly abounds.

DEXTER, IOWA.—M. M. Thornburgh writes.—Inclosed find two dollars, which you may credit to my account. I cannot do without the JOURNAL. As long as I can raise a dollar, I will give it to help to spread the truths inculcated therein. May God and the Angel World continue to inspire you with such thoughts as those contained in your "Spiritualism of the Bible." Such are "words that burn."

HUTSONVILLE, ILL.—J. Stark writes.—The JOURNAL is becoming rather popular here at last, and bigotry is dying fast. There are only two churches here. The Methodist had the ascendency some twelve years ago, but the so called Christians superceded them, and carried the sway until a few years ago, when Spiritualism got into the Christian church and reduced it from upwards of four hundred members down to about fifty, all told. The Universalists started a church here about two weeks ago, with seventeen members. The preacher has another appointment during the five Sundays in June. I think the doctrine will take here tolerably well, and am sure the spiritual doctrine would take much better, if we had a good lecturer, but whether they could be paid I will not promise. I have worked hard for the cause for twelve years, and am still doing something. I am sixty-one years of age, and in rather poor health, but Spiritualism is all the religion I hold to, or ever expect to, and will be found working while here below.

SPRING VALLEY, NEW YORK.—Henry A. Beach writes.—There are very few about here who dare investigate Spiritualism, for orthodoxy has a strong foothold, and growls fiercely upon all who attempt to pluck and eat the fruit of the tree of knowledge. I received your kind letter, of March 31st, and thank you for the encouragement you give me. I think I love the truth sufficiently to "bear the cross," or make any sacrifice for its sake. I know that it is easy to say this with the sunlight of prosperity shining upon our pathway, but I can say it now from "out of the depths," with the cross resting upon me, and I hold myself in readiness to aid the cause of truth and progress with heart and hand and voice, in whatever way God and the Angel World shall direct. For the sake of physical development and health, I shall for the present engage in some active out door employment, and shall lecture on Spiritualism whenever and wherever I can find an opportunity, as you advise, and if my one talent shall by use increase to two, then, by further use I shall try to make them four, and keep them at usury while I possess them. I feel so much happier and freer since getting out of the orthodox straight jacket that confined me so long, and can now grow naturally. My spirit friends tell me to go on, and say that they will soon be able to use me as an inspirational speaker. I am encouraging others in this community to investigate, and two or three new mediums are being developed.

WAYNESVILLE, OHIO.—Thomas Peacock writes.—I have had the pleasure of perusing a few copies of your very valuable paper, and I see that you offer, to those who have never taken your paper, to send it for three months for fifty cents. Now, having lately commenced investigating the spiritual philosophy, I propose to take you at your word.

Written for the Religio-Philosophical Journal.

Magdalena.

By The Author of "Media"—"The Mad Actress"—"The White Slave"—"The Spectre Rider"—The Rivals, etc.

CHAPTER XVII.

THE RESCUE.

The last day of the races, was indeed a gala day for the denizens of the Southern section of Philadelphia, "and all the region round about."

Located on a beautiful flat, at "Point Breeze," within sight of the city, and commanding a pleasing view of the romantic Delaware,—thousands of persons, and in all manner of conveyances, crowded the race grounds. Gamblers, of course; roulette men, "Sweet," "Keno," and thimble riggers had plied their shameless traffic, briskly in defiance of law, closely and profitably throughout the day, and thousands of dollars had changed hands in the form of bets on the races.

It was late in the day, when from the midst of the many returning vehicles, a pair of spanking "bays" attached to a carriage in which two ladies were seated, darted suddenly forward on a tangent and in a fierce run, raising a cloud of dust that quite shut out from view all pedestrians and equestrians. The driver was hurled from his box to the roadside, and the runaways dashed off then at frightful speed. As they approached the city, clearing every thing out of their way, two men approaching from the opposite direction at once,—we can scarcely tell from what motive, for from the dense cloud of dust shrouding the vehicle, they could not distinguish those inside—resolved instantly to at least, attempt the rescue.

Taking their position, one on each side of the road, they awaited, braced for the shock—the coming of the mad steeds. Perilous position, dangerous resolve. There they stood, the strong power of will and firm determination, making fully for the apparent delicate, though lithe and supple build of their person, a well defined picture.

On the runaways came, dashing out wildly, and just as their heads gained a parallel line with our heroes, they sprang simultaneously upon the neck of the horses, grasping in their hands the bridle, with so tenacious and bold a jerk, that the animals were at once brought to bay, and stood trembling beneath the power of their captors.

A crowd gathered, of course, and it was soon ascertained that the ladies were fortunately unhurt. After some minutes, the driver coming up, though slightly bruised, yet more alarmed than hurt. The ladies, covered as they were with the dust, were quite undistinguishable, even by their most intimate friends.

As the driver reseated himself slowly, Tom Renslough and Curren Le Roy de Chermon, still held by their heads the nettled animals, 'til the driver could bring them well in hand. While yet, thus engaged, one of the ladies passed her card to them with the earnest request that they would come to her residence at their earliest convenience. On the card, Renslough read:

"Rachael Le Bon *and* Grace Ellsworth, clairvoyant and healing physicians,—parlors of consultation, No. 2003 West C—— Street, Philadelphia."

"Well, well, can I believe my eyes?" ejaculated Tom Renslough, scanning the card more closely a second time, "Wonders indeed, will never cease. Look here, Chermon, what we have been doing, and altogether unconscious, quite of the real merits of the—well yes, romance."

"Been involuntarily opening the flowery way to a princely fortune, I suppose. Played the gallant and hero to couple of Southern heiresses and belles, eh?"

Chermon joined, looking with Renslough again at the magic names on the neat, beautifully glossed and gilt edged card.

"Rachael Le Bon, Grace Ellsworth!" Is it so? Well, I'll swow here is a go. By Jove, we must call on their ladyships to-morrow.

"So do, Chermon, I can not."

"What do you mean Tom? You 'can not,' you *must*."

"No, no, it will not do for me. Possibly she may relent, but only when she knows all. Until I know, I can not go."

"Well, I'll call and prepare the way for your triumphal *entrie*. For Tom, you must know again the beautiful Jewess."

"So let it be, I'll await anxiously, your report." "I feel certain from the circumstances, it shall be most favorable—I'm all impatient for the morrow."

Next day, finding our two mediums elegantly situated in the large mansion,—indicated by the card. Le Roy, after the first moment's of surprise had passed, was delighted with the cordial unfeigned manner with which both Rachael and Miss Grace joined in him bringing Tom Renslough to their parlors if possible, yet that evening.

A bright and balmy day in October, Renslough and Le Roy found themselves ushered by the attendant, directly into the presence of their former acquaintances. Grace Ellsworth and Rachael Le Bon, the "beautiful Jewess." Both much changed, 'tis true. The latter, though still retaining the same dignified, almost imperious bearing, though somewhat softened. The other, oh! how chastened, though beautiful as ever, with a degree of intelligence much greater, more wonderfully attractive, and with an expression of angel sweetness, continually lighting up her face with a most lovely halo.

The expression of womanly pleasure and real goodness with which Rachael received her earlier lover, was beautiful to see, and the sincere joy with which she placed her hand cordially within his warm grasp, was gladsome to all. It was a joyous and happy meeting truely.

In the evening an elegant social repast was spread and mutually enjoyed. After tea, music made harmony "merry as a marriage bell."

But Grace, after much resistance was impelled at length by a powerful influence present, to pass off into a condition of passive *entrancement*.

In the sweetest tones and most eloquent power of description, she said:

"A sunset scene o'er Madrid. Spire and golden cross above her cathedral's—lofty domes glisten and glitter in his last roseate rays—as their ten thousand windows of colored glass, tinted and stained, dazzle as the illusory of some vast enchanted castle.

Behind the cloud capped hills of the west,
The monarch of day sinks proudly to rest.

And twilight anon, wraps Madrid in its dusky folds as a tall, a tall dark visaged man attired in courtly costly dress, leaves a near *fonda* for the company of the acknowledged beauty of the count. Passing through several apartments of the palace, he strikes a secret passage which he seems familiar with, he has often traversed it. Removing a secret pannel, he steps full into a magnificently appointed room, and into the presence of the countess.

With a start as if stung by an adder, he glares astonished on a darkly disguised figure, kneeling at her feet.

Disturbed by the intrusion, the kneeling one starts up in confusion, and with an angry rebuke confronts his rival fiercely. Their flashing eyes glare on each other like gladiators. Drawing their swords they rush madly together."

A terrific scream from the medium at this juncture, sounded loudly through the place. Then she shrank back, passing through all the re sisting struggle of the doomed one.

"Blood, blood," she sighed, and pressing her hands down over her dress, as if to wipe the purple flood away, she murmured, "O, please help me to get it off! help! help! Murder is done here—help!"

It was indeed painful, to see the sweet Grace suffer thus, but she gradually now grew more calm, and murmured, "The countess, beautiful loving creature is killed."

With the kindest feelings to prevent murder, she sprang between the jealous mad men, and received the sword point of her lover through her heart,—a thrust intended by him for the life of his hated rival—*fatal bound*. She lay dead and bleeding between them at their feet.

Her murderer horror struck, gazed on her an instant, and then by a savage lunge, lays his foe by her side in death.

Frantic now with his work of blood, he rushes wildly from the place. To him the hot air seems filled with hissing serpents—his track closely followed by howling demons, while his roving imagination pictured a gory death's head, pinioned upon his shoulder, and hissing in his ear, "Caught at last."

Wild with terror, he rushes on and on, until with the nearest demon fastens his icy tallons in the murderer's back, then frantically he staggers and stumbles down the dismal ravine, dashed to pieces in the gloomy death gurgling waters below.

Catching her breath with some difficulty, the medium grew momentarily calmer, and we were startled now. We hoped she would now be relieved, and pass out of the trance. But she still appeared attracted about the queen's palace, and after several minutes of painful silence, she spoke again.

"The sun has arisen bright and beautiful again, and reflects full and revealing light on the idolitary folly,—crime and sin of heaven mocking Madrid.

Mingling voices, and much confusion in the dead and secret room. They have found the countess; her inanimate form beautiful, even in death, is slowly carried forth. Approaching the other, they cast aside the cloak, and raising the body up, the sun shines through the open door on the ghastly face of—oh, my God! Linwood! my brother Linwood. Found at last; and in such a place!"

The painful and dismal influence now passed off, and the beautiful medium unclosed her eyes again with a start, greatly exhausted by the unhappy vision.

General harmony again restored,—the "beautiful Jewess" become Mrs. Rachael Le Bon, Renslough and Grace Ellsworth, the highly gifted and very *impressible* trance medium, changed her name to that of Grace Le Roy de Chermon.

CHAPTER XVIII.

"I HAVE PLACED MY FOOT UPON THE PLOWSHARE, AND WILL NOT TURN BACK."

Returning again to the sweet Mabel Grey, we find her relieved of the condition of perplexing suspense in which we left her; and resolved to thoroughly test the matter nearest her heart, and so preparing to face the worst, she felt she had gone too far now to recede. Her confidence in Guilford Crafton was quite too much impaired for her to receive him again, so long as such doubts hung round his character. "I will comply with the instructions of this unknown mentor," said she. "It can not be that he is false. No, to this Mrs. Magdalena Clifton, then I will go."

Riding leisurely along a number of squares, and leaving at last, the "better" and more wealthy portion of the thickly built up city of "Penn." The carriage entered the suburbs, and presently turned into a small dingy uncleanly street. Looking from the small carriage window, along the neglected foul and hampered street, rather alley, the heart of Mabel Grey for a moment—sank within her, and doubting the safety, or even propriety of continuing her imposed mission alone, she shrank within herself, and was about to order her coachman to return, as she remembered the words of the Unknown. "Fear not, *one* will be near you who will protect you with his life."

Reassured by an influence not all her own, she gave herself into the keeping of the kind and invisible spirit, and encouraged with the pleasing thought that her good angel was near, therefore, no danger could easily befall her. The trusting Mabel began to look about her for the address, as contained in the note.

"This is it," said the man reining in his horses, No. 2003. Whom shall I ask for, madam?"

"Never mind, I will go in myself," Mabel answered impulsively. But as she took in a hasty view of the premises before descending from the coach, she shuddered, and again hesitated. It was a low two-and-a half story, dingy looking old fashioned house. On one side of it there was a bar-room, leaving but a very narrow dismal looking entrance to the upper part of the house. In the bar-room, the sound of mirth and the ringing of glasses were heard, but partially suppressed, when the convivialists heard the carriage stop at the door.

As Mabel, still hesitating, requested the coachman to knock at the side entrance, the door opened, and a young lady appeared. Mabel immediately inquired "if Mrs. Magdalena Clifton lived there."

The lady, after eying her questioner keenly and curious, answered:

"Why, yes, there is a girl of that name here, but she is quite sick to day,—has been ill in fact, several days. Now, did you wish to see her particularly?"

"Well, yes, I came for that purpose, would you be so kind as to conduct me to her?"

"Certainly, come this way."

Then as the confusion in the noisy bar-room sounded loudly again on Mabel's ear, she faltered on the threshold of the dismal enterance.

"Don't mind the noise in there, follow me, and don't be afraid. No one will harm you here."

Again Mabel went forward, and following her young leader, ascended a narrow stair-way, off from the top of which the young woman pushed open a small door, and said:

"Madge, here is a lady wishes to see you. Come in, madam. I'll leave you now together, for I'm in a hurry." She concluded and took her leave hastily.

High up in the bed, in a posture half-reclining, lay poor Magdalena. Not a tinge of the rose once blooming so freshly there, could now be traced on that pale cheek, and her lips and brow were of the same marble hue; contrasting strangely with her dark brown hair, and eyes so large and brilliant.

In the pale wan features before her, Mabel recognized at once, the young woman whom Crafton had pointed out to her as the crazy fortune teller.

This started the thought in Mabel's mind that perhaps she was directed here to consult her art. It was with no little misgiving, therefore, even yet, that the conscientious Mabel Grey, timidly approached Magdalena with the inquiry, "Can you tell my fortune for me?"

In Mabel Grey, Magdalena had already recognized the lovely one she saw hanging so confidingly on Crafton's arm that fatal night. Looking up with a sad expression, she answered:

"Your fortune! oh, beautiful stranger, may it ever be so wretched as mine has been. But if I can serve you in any way——"

"I was sent to you for the purpose, I now suppose of having my fortune foretold to me."

"There must be some mistake, kind lady. I am no fortune teller—less a prophetess."

As she said this a half smile, not all of sadness, flit suddenly o'er the speaker's pale face.

"But I thought—that is, I understood—I mean Mr. Crafton told me you were. We met you, did we not, on W—— Street, near the square, some evenings since."

A spasm of pain for a moment, thrilled poor "Magda's" frame, as she remembered the fearful torture she then endured. Her beautiful eyes moistened a moment, then dilated as she answered with emotion:

"You did, ah, well do I remember it—you appearing so happy, I so sad. Yes, I saw you point me out to Clifton."

"Clifton, I know no such person," said Mabel. "It was Mr. Crafton who told me you were a fortune teller."

"Did he—did he tell you so?" cried poor Magda, her heart filling nearly to bursting. "Yes, yes, it was Clifton, my husband you were walking with."

"*Your husband*," ejaculated Mabel, aghast.

"Yes, my husband, ah, I know him, good lady. Think not that I am mistaken, would that I were. But did he—did Clifton send you to me?"

"No, he did not, it was another who directed me here. And now, dear girl," said Mabel, drawing closer to Magdalena, and taking her hand kindly in hers. "I see you have been cruely treated—please tell me your history. Tell me of Clifton or Crafton, for I now see they are one."

"Do you love him?" asked Magda, sadly.

"I do not, nor is it probable we shall ever meet again."

"But he has sought your love, and yet you love him not, how strange! I love him! oh, would to God I did not." Magda's tears now fell thick and fast. And Mabel inclosing her within her arms, mingled her tears with hers. Becoming calm again, Mabel succeeded at length in drawing from Magda, the "story of her life," and in language so simple and earnest, that it conveyed conviction to her mind, so decidedly as left no room to doubt, and though shuddering as she reflected upon the frightful abyss, from which she had escaped. An orison of thanksgiving escaped her full heart.

"And do you know the name of the person who has been so kind to you?" Mabel asked, in reference to the late preserver of Magda.

"I do not, neither does Mary, who also kindly attends on me. But he has been truly a savior, an angel of goodness to me and my dear Lilly."

Mabel thought Magda answered strange. "This benevolent person can surely be none other than my stranger friend. Be not unmindful to entertain strangers, for in so doing, some have entertained angels unawares. Yes, he is all then I have imagined him—kind, noble disinterested—yet I did doubt him; how am I reproved, but for his kindly intervention my own fate may have resembled the unfortunate Magdalena."

Reflecting thus, she was startled by a scream from Magda, who grasping her tightly by the arm, said, while her bosom heaved tumultuously, and her pale face crimsoned with alarm and solicitation.

"Hark, his voice—it is his voice!"

"Who, what is the matter?" Mabel almost demanded.

"Do you not know?" Magda continued, starting up. "Do you not know Clifton's voice? Ah, I see now very well, you do not love him."

"Crafton! heavens what shall I do," Mabel started in alarm. "Is there no way of escape? Not for world's would I have him find me here."

"Go in there," said Magda, pointing calmly to a small door. "But you will be obliged to remain there,—there is no other way."

"Then I must, of course, hear all you say," said Mabel, instinctively shrinking from intruding thus on Magda's privacy. The latter looked up and said:

"It is well; if this meeting is to restore me my happiness, you will rejoice with me; if it plunge me in still greater woe, then dear lady it is better for you to know it."

Mabel had no time to reply, for the sound of footsteps were heard ascending the stairs. Springing into the little room adjoining, she closed the door, and panting with agitation, awaited the result. Again the words of the stranger recurred to her. "Fear not, one will be near you, who will protect you with his life."

To be continued.

Don't Stay Late To-night.

The hearth of home is beaming
  With rays of rosy light;
And lovely eyes are gleaming,
  As fall the shades of night;
And while my steps are leaving
  The circle pure and bright,
A tender voice, half grieving,
  Says, "Don't stay late to-night."

The world in which thou movest
  Is busy, brave, and wide;
The world of her thou lovest,
  Is on the angle side.
She waits for thy warm greeting;
  Thy smile is her delight;
Her gentle voice entreating,
  Says, "Don't stay late to-night."

The world is cold, inhuman,
  Will spurn thee in thy fall;
The love of one pure woman
  Outlasts and shames them all.
Thy children will cling round thee,
  Let fate be dark or bright;
At home no shaft will wound thee,
  Then, "Don't stay late to-night."

Don't Forget the Printer.

Business and common honesty requires everybody to pay for their newspaper. Spiritualists, we are confident, will not claim an exception to this rule.

DR. DuMONT C. DAKE.

THE HEALER, of Rochester, N. Y., treats all diseases with success. "Sui Generis" none but itself can be parallel. The Doctor is now operating in the West. Permanent address, care of this office, 189 So. Clark Street, Send for circular. Astounding cures. Dr. Dake is a genuine healer, and a true Spiritualist, and is fully controlled by a band of spirits in manipulating and healing the afflicted. At Shaw's Hotel Elgin, Wednesday and Thursday, May 4th and fifth; Jullen House, Belyidere, Friday, May 6th; Holland House, Rockford, on and after Saturday, May 7th until further notice.
v8n8tlyr

Speakers Register.

Spker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested

☞ HEREAFTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes; and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by WORD AND DEED.

Let us hear promptly from all who accept this proposition and we will do our par well.

J. Madison Allen, Ancora, N. J.
C. Fannie Allyn, Stoneham, Mass.
Mrs. Orrin Abbott, developing medium, 189 S. Clark street, Chicago, Room 19.
Daniel W. Hull, inspirational speaker, Hobart, Ind.
J. S. Rouse, Casey, Ill.
Rev. J. O. Barrett, Glen Beulah, Wisconsin.
Dr. J. K. Bailey, box 394 Laporte Ind.
Addie L. Ballou. Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL.
H. T. Child, M. D., 634 Race St., Philadelphia, Pa.
Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind
Dr. H. P. Fairfield will answer calls to Lecture. Adress Ancora, N. J.
A. J. Fishback, Sturgis, Michigan.
K. Graves, author of "Biography of Satan." Address Richmond, Ind.
Dr. Wm. B. Joscelyn, Lecturer
Address him in care of this Office, 189, South Clark Sreet
Dr. P. B Randolph, 89 Court St., Boston, Mass.
Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn
Hudson Tuttle, Berlin Heights, O.
Benjamin Todd, Salem Oregon.
Dr. Samuel Underhill, No. 121, 22nd st. Chicago, Ill.
E. V. Wilson, Lombard, Ill.
A. B. Whiting, Albion, Mich.
Job Smyth, Hallsport, N. Y., will answer calls to lecture
Dr. E. B. Wheelock, inspirational speaker, Cedar Falls Iowa
K. H. Garretson, Prichland, Iowa.
Samuel S. Harman, Goshen, New Paris, Brement, Ind.
Dr. G. Newcomer, lecturer, 288 Superior st., Cleveland Ohio.
M. M. Tousey, Lake Mills.
Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C.
Rev. J. Francis, Ogdensburg, N. Y.
J. William Nan Namee, Trance Speaker, Elmira, N. Y.
J. Mansfield, Inspirational Speaker and Healing Medium, Clyde, Ohio.
Mrs. M. J. Wilcoxson, Care of Paul Bremond, Houston Texas.
Miss M. C. McClendon, Inspirational Speaker, Rock Island, Ill.
Harriet E. Pope, Morristown, Minn.
Frank Dwight, Council Bluffs, Iowa.
Warren Smith, Elexandria, Madison Co., Ind.
Mrs. S. A. Pearsall inspirational speaker, Disco, Mich
J. B. Tupper, trance speaker, Jamestown, Wis.
R. P Lawrence, Inspirational Speaker, Ottumwa, Iowa.
Harrison Augir, Charles City, Iowa.
Mrs. F. A. Logan, care of Warren Chase, 827 North Fifth Street, St. Louis, Mo.
Elijah Woodworth, Leslie, Mich.
Mrs. Benjamin Todd, Inspirational Speaker, Salem, Oregon.
Henry A. Beach, Spring Valley, N. Y.
Mrs. Hoyse, Trance, and Test medium Waterloo, Wis.
Thomas Harding, box 301, Sturges, Mich.
Mrs. J. H. Stillman Severance, M.D, lecturer on Spiritualism, Medical Reform, Physical Culture etc. Milwaukee, Wis.
B. C. Mills, West Buxton, Maine.

SOUL-READING,
OR
Psychometric Delineations.

A. B. SEVERANCE,
THE WELL-KNOWN PSYCHOMETRIST,

Will give to those who visit him in person, or from autograph, or lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc.

TERMS—$2.00 for Full Delineations; Brief Delineations $1.00.
A. B. SEVERANCE.
349 Florida St., Milwaukee, Wis.
ol. 7, No 13—tf.

MRS. FERREE'S NEW PAMPHLET FOR THE THOUsand.

As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

THE PHILOSOPHY OF CREATION.

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand o Horace G. Wood, Medium.

Price 35 cents, postage 4 cents. For sale at this Office

Prof. Spence's Positive and Negativ Powders for sale this office.
Address S. S. JONES,
189 South Clark St.
Chicago Ill

PLANCHETTE—THE DESPAIR OF SCIENCE.

The above named work is one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of $1.25 and 16 cents for postage.
address S. S. JONES, 192 South Clark st., Chicago, Illino

PAIN CURER

EUREKA. EUREKA.
I Have Found it! I Have Found it!

Roger's Excelsior Pain Curer.

The best preparation ever made for all nervous and neuralgic pains, rheumatism, toothache, headache, diptheria, sore throat, ague, corns and bunions; also invaluable in all cases of sprains and bruises. On application will convince the most skeptical. Sample box forwarded to any address in the United States on receipt of 35 cents. Manufactured and sold, wholesale and retail by
W. W. Rogers, Hampden Corner, Me.
Or at Room 19, 189 So. Clark Street, Chicago. Ill.
Vol 8 no 3

Florence
Sewing
Machines.

WM. H. SHARP & CO.,
General Agents,
100 Washington St., Chicago.

This machine is recommended to any who desire a first-class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, ease of management. Four different stitches and reversible feed-motion. features peculiar to the Florence claimed by no other in the world. Samples and terms to Agents furnished on application.

THE BOOK OF
ALL RELIGIONS

Comprising the Views, Creeds Sentiments, or Opinions, of all the Principal Religious Sects in the World, particularly of all Christian Denominations, including Spiritualism in Europe and America; to which are added, Church and Missionary Statistics, together with Biographical Sketches.

JOHN HAYWARD.
AUTHOR OF
THE NEW ENGLAND GAZETEER &c. &c.

438 Pages, Cloth. Price $1.75; Postage 24 cents.

For sale at this Office.
Address, S. S. JONES, Chicago, Ill.

REVELATIONS
OF THE GREAT MODERN MYSTERY
PLANCHETTE
AND THEORIES RESPECTING IT.

A very entertaining little book containing articles on the subjects from the pens of several brilliant writers, 88 pages, flexible cloth. Price 40 cents, postage free. For sale at Religio-Philosophical Journal Office.
Vol 8 no 4

UNDERHILL ON MESMERISM.
WITH
Criticisms on its Opposers.
AND A REVIEW OF HUMBUGS AND HUMBUGGERS, WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE—FULL DIRECTIONS FOR USING IT AS A REMEDY IN DISEASE—HOW TO AVOID ALL DANGER.
THE PHILOSOPHY OF ITS CURATIVE POWERS;
How to Develop a Good Clairvoyant
THE PHILOSOPHY OF
SEEING WITHOUT EYES.
THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM—EVIDENCE OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE FLESH—COMMUNION OF SAINTS, OR WITH THE DEPARTED.
BY SAMUEL UNDERHILL, M. D., L. L. D.,
LATE PROFESSOR OF CHEMISTRY, ETC., ETC.
Price $1.38. Postage 12 cents, The Trade supplied.
Address S. S. Jones, Chicago. Ill.

HEDGED IN.
BY
ELIZABETH STUART PHELPS.
AUTHOR OF "GATES AJAR."

"Only Heaven means Crowned, not Vanquished, when it says, '*Forgiven!*'"

"Most like our Lord are they who bear,
Like him long with the sinning."

Price $1.50, postage 16 cents. For sale at Religio Philosophical Journal Office, 187 and 189, South Clark Street, Chicago.

[THIRD EDITION REVISED AND ENLARGED.]
A PEEP INTO
SACRED TRADITION.
BY REV. ORRIN ABBOTT.
CONTAINING
"The Condensed Evidence on both sides, of the most important question known to Man."
HIS PRESENT AND FUTURE HAPPINESS.

Price 50 cents. Postage 2 cents.
For sale at Religio-Philosophical Journal Office, 187 and 189 So. Clark Street, Chicago.

VILLAGE LIFE IN THE WEST.
BEYOND THE BREAKERS.
A Story of the Present Day.
BY
ROBERT DALE OWEN.
Author of "Footfalls on the Boundary of another World."

Finely Illustrated. Price $2.00. Postage 24 cents.
For sale at the Religio-Philosophical Journal Office.

HOW AND WHY
I BECAME
A SPIRITUALIST,
BY
Wash. A. Danskin.
FOURTH EDITION.

With an appendix giving an authentic statement of that wonderful phenomenon known as the
SOLID IRON RING MANIFESTATION,
which is alone worth more than the price of the book.

Price 75cts, Postage 12cts.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

THE EUGENIA
OR
LADIES' COMPANION
Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at sight.

It is always ready for use; is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required.

It being made without buckles, buttons, hooks or eyes, and requires no pinning, it cannot become loosened in any way while being worn.

It being made of pure, soft and smooth rubber, it cannot in any way chafe or irritate.

It more than saves the cost of itself in material, as the Eugenia with ordinary care, will last five or ten years.

Sent anywhere by mail on receipt of $[illegible].
Address, "Eugenia," 189 S. Clark St., Chicago, Ill.
[illegible]

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO MAY 14 1870.

TERMS OF THE
Religio-Philosophical Journal.

$3,00 per year, $1,50—6 months, $1,—4mo.
Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or POST-OFFICE MONEY ORDER, if possible. Where neither of these can be procured, send the money, but ALWAYS IN A REGISTERED LETTER. The registration fee has been reduced to FIFTEEN CENTS, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. ALL Postmasters are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of $3.50 per year.

PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names ENTERED on the subscription books without the first payment in advance.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount,—whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is PRIMA FACIE evidence of intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—Dec. 10—0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

☞ Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

☞ All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE,—NO. XX.

SAUL AND SAMUEL.

Saul, his reverses—Samuel's mediumship—The symbolic bird—Saul seeks the Witch at Endor—His sad condition—His interview with Samuel—His death knell—"To-morrow shalt thou and thy sons be with me."

Reason is the compass that leads the human mind to truth. When on the surging billows of life, contending with its storms, its ebbs and tides, its successes and reverses, we would be like the mariner at mid sea without compass, should our reason fail us. Ever ready to take us by the hand and lead us forth, it accomplishes a great deal for humanity. Supposing it leads us into a beautiful garden. There are shady walks there; green bowers present pleasant retreats; rippling streams afford cool water to quench the thirst; large trees give us shelter from the suns rays; a flower here, a bud there, a green arbor yonder. Amidst this variety in this garden, we are taught an important lesson. Reason aids us. We see a bud just springing into existence, with its little tints bursting forth to seek the sunshine and receive the cool breezes of heaven, then another nearly in full bloom presents itself to us. Finally, reason teaches us that as blossoms first spring from buds, and that the bud must have a parent stem, the parent stem soil, and the soil a seed. Thus reason leads us on, never failing to teach an important lesson of life, or give us an illustration of practical utility.

The human mind without reason, would be like a ship at sea without rudder or compass, subject to surging billows and terrific winds. With reason for our guide, guardian angels for a compass, the human mind for the ship, and and the vast unexplored fields of science the sea, we start forth, knowing that our enterprise will be successful, and that we shall return from our trip, richly laden with choice goods, suitable only for food for the soul.

Glorious, then, is it not, to be a pioneer in Philosophy; to advance on disputed domain to go forth on a "voyage of discovery" and witness the unrivalled splendor of new fields! We feel that it is. We move our pen—the wind moves the majestic ship. Behind the wind is a power that moves it—a personal intelligence—so behind us is a power, a personal intelligence that sends down upon us those little pulse-thrills that convey ideas, and which we transcribe to paper.

Again we lift the curtain of the past, each time on a different scene. The features of the present one differ from those that preceded it. In our previous article we alluded to Saul—his interview with Samuel, the communication that he received, and finally noticed his departure to the land of the Philistines, where he met the dignitaries of that nation coming down from a high place with various musical instruments, and it was on that occasion that Saul became, as Samuel had predicted, "another man." Under the inspiring influence of music at that time, certain ecstatic emotions were produced that enabled a spirit to assume control of him and he did, as Samuel had predicted, became "another man." Samuel was really a good seer—a fine medium in every sense of the word. No one while in the earth-form can become a seer without the aid of spirit influence, for they do not understand the law which develops future events. They see certain things—they are presented to their minds and they may think that they receive no aid, but at the same time a spirit forms the very scenes that they think they see independently. At the present day there are many fine mediums, but who—egotistical, inflated with vanity at their success, assume to say that they receive no spirit aid in the production of those grand works that shine forth so beautifully on the shelves of our library. Such men's self-conceit is like the bladder that said when asked how it became so distended with air, and being inflated with vanity, declared, 'I blowed myself up." That is the case with many mediums at the present time, they want all the credit themselves, like the bladder, and are willing to give none to those kind guardians who gave them the very ideas which they now claim were obtained exclusively by the action of their own mind. We can not now enter into the discussion of that subject, but will do so at some future time, showing the real condition of the "Superior State" and its connection with the Summer Land.

Samuel, then, though a seer, was dependent on the spirit world for the presentation of those scenes that foreshadowed future events. He, unlike Saul, was not ambitious. Public honors were received by him reluctantly, for he loved the solitude of his own home, and the communion of his spirit friends, more than the pleasures which distinction in public life could give. As a medium he could not be excelled. Before Saul went to him, he was informed by his spirit guardian that he was coming, and had at this time something of his future history presented. His mediumship consisted in seeing symbols that foreshadowed the future, and he was also clairvoyant and clairaudient. His predictions in regard to Saul were truthful, and unfolded a short but brilliant career for him. In his interview with him, we neglected to mention one important circumstance connected therewith that indicated in an eminent degree his future. While walking with him, as he was about to take his departure from the city, he saw a large bird rise up before him, bearing in its beak a paper with the inscription thereon, "Saul." The bird indeed appeared majestic—but after flying around a short time, singing sweetly, its feathers commenced dropping from its body, until it became entirely stripped of its beautiful plumage, and then fell dead to the earth, as if pierced with an arrow. Samuel did not interpret this symbolic representation to Saul, for he knew it indicated the fate of one who was to have a short but brilliant career. This symbol was indeed truthful in its character. For a time Saul would triumph—his career would be successful, but in the end, he would fall like the beautiful bird, pierced with an arrow. We now leave Samuel. We left Saul under peculiar circumstances, as predicted by Samuel in 1 Sam. x: 6.

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

Then, really it was not Saul that prophesied but "another man," or a spirit that had taken possession of him, and who was familiar with the affairs, not only of the Israelites but the Philistines also, and was enabled to give expression to many startling truths in connection therewith. It really seems that the ancient mediums, those especially that lived in the days of Samuel and Saul, had a very faint idea of the real nature of the power that controlled them. They seemed to regard, at times, the influence as the manifestation of their own individuality, as the controlling spirit or spirits did not care to be recognized.

It is useless to trace the life of Saul through his varied career with the Amalekites and Philistines. At times successful, at other times meeting with slight reverses, until finally he was completely subdued. It was under the perplexities of reverses, and the harrassing thought that he would soon lose his temporal power, that he issued his decree banishing all the witches, and those who had familiar spirits, from the land. In this trying ordeal which he was compelled to pass, he often consulted those who were mediumistic, and their answer invariably was, "The end of your career is near at hand." Comparitively young in years, possessing a strong physical organization, and ambitious in the extreme, is it to be wondered that he desired to have his temporal power indefinitely perpetuated, and his reign increase in splendor and magnificence. The Philistines, at last emboldened by the surrender of Daniel and the evident discontent that prevailed in the ranks of the Israelites, resolved to bring the war to a sudden termination by an effort that would completely encompass Saul and result in his complete overthrow.

Saul saw the danger surrounding him. Cruel and exacting in his warlike enterprises, never failing to resort to any measure that would insure success on his part, he feared that retaliatory spirit that actuated the Philistines in their last triumphant effort to subdue him. Half insane at the prospects before him, he consulted Estelle, and the controlling influence represented him as enveloped in a dark cloud, with innumerable arrows thrust into the same, and, indeed, the prospect presented was really gloomy. Under the depressing influence of this communication, he banished all mediums from the land, only to regret his act when it was too late. It was on one occasion, that, while contemplating the misfortunes that encompassed him on all sides, that he felt inclined to seek information from the intelligences that controlled the mediums that he had banished.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

And the Philistines, gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.—1 Sam. 3, 4, 5, 6, 7

Those whom he had so cruelly wronged,—banished with the threat of vengeance dire, if they returned, he now desired to consult. This was the turning point in the history of Saul. As long as he remained true to the higher intelligences, he prospered, but when he fell back on his own "individuality" altogether, asserting the "I AM," that was within him, regardless of those whose spiritual vision could discern spiritual things, he faltered in his career, and finally was compelled to acknowledge his own weakness by inquiring of his servant if he knew of any one that had a familiar spirit.

We again raise the curtain of the past, and read therefrom the lesson of the hour. Saul was careworn and fatigued, the death of himself, and the defeat and capture of his army, loomed up before him. He is sitting by the roadside,—his servants near him, the day is nearly over. The twilight lingers on the clouds and mountain tops, as if not desiring to leave a scene of so much interest. Saul's career was nearly at an end, his eventful life was soon to terminate. The past he knew, and he would like to hear the future foreshadowed: He looked around him on the solemn grandeur of the scene. The sun had just set, tinging the clouds with a delightful red, while in the east the moon was just emerging from a cloud. It was a calm summer evening. As he sat there holding communion with his own soul, reflecting on his achievement on the fields of battle, his present interviews with Estelle, whose death he had caused,—he thought to himself, is my powerful career to end ignominiously, and my nation cease, as it were, to exist? Filled with these despondent ideas, he awoke suddenly from his reverie, and asked his servant, if he knew of one who had a familiar spirit. Oh! Saul, why so cruel to banish those you now seek? In the solitude of your own heart, deep down, there is a grain of remorse that pulsates strongly, and you feel the effects thereof, and would gladly make amends for your misdeeds. Animated with the hope that some one possessing a familiar spirit might be able to present to him a ray of hope, he made the inquiry of his servant for such a person. The servant did know of one,—a woman at Endor, and it was to that place they repaired. Disguising himself, by changing his dress and combing his hair in a manner that would conceal his massive forehead, he in company with his servant started forth to seek one who was included in the decree to leave his kingdom or suffer death. On this beautiful evening, the full orbed moon shedding its silvery rays, while throughout all nature there seemed to be a halo of light that gave everything a sombre appearance,—Saul started forth, faintly anticipating the result of his interview. He finds the humble abode of the "witch at Endor." He knocks at the door, and is admitted. There stands before him the woman he seeks. In person she is tall, with blue, piercing eyes, dark hair, clear expression of countenance, and, indeed, she would be regarded as decidedly handsome. The world has looked upon her as a hag, a witch, whose nature was distorted, fractured, shriveled, form bent, hair gray,—presenting that appearance which witches do in orthodox illustrated books. There now seems to stand before me the identical woman through whose mediumship Saul was enabled to obtain an interview with Samuel. She is indeed beautiful, her eyes seem to be illuminated with the light of a soul that knows no guile, while her features are wreathed with a pure smile that seems to emanate, from a nature that has not been tarnished by the licentious touch of man. Saul did not at first make known his mission; but finally said, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." (1 Sam. 28: 8). and the woman said unto him, Behold, thou knowest what Saul hath done how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?—1 Sam. 28: 9.

Knowing the decree that Saul had issued, she no doubt feared that he had set a snare for her, and was cautious to not pursue any course that would endanger her own life. Saul seeing the embarrassment under which she labored said, "As the Lord liveth, there shall no punishment happen to thee for this thing.—1 Sam. 28: 10. Saul desired an interview with Samuel. He was the first one who had taken an interest in his welfare, had predicted his leadership of the Israelites, and told him many marvelous things connected with his remarkable career, and it is not strange that on this occasion he desired to consult the spirit of Samuel. Will, he come forth,—not as designated in the Bible, but presented himself in a manner to be recognized. Ah! what a scene, the ancient prophet, with his long beard, countenance begrimed with dust and cares of age, with his mantle thrown over his shoulders, presented himself to medium, and told her the individual seeking the communication was Saul. This startled her, and she refused to impart any further information until Saul had given her repeated assurances that she should not be molested. This medium was clairaudient, and heard the voice of Samuel, and conversed with him as easily as she could with Saul, imparting to him the information he desired.

In this secluded place, during the hours of night when the wary sentinels of the contending armies were on the alert, Saul was learning his fate. Ah, sad indeed! The bold, bad man, though triumphant for a time; though for a brief period carried along successfully on the tide of life, was at last compelled to hear his downfall from the same lips that had prophesied his greatness. It came forth from his lips, and was echoed by the medium:—

"To-morrow shalt thou and thy sons be with me."

This caused Saul to tremble. The past came up before his mind like a panoramic view, and he saw the evil he had done, the missteps he had made, and he trembled like an aspen leaf in the wind. You, O Saul, who had persecuted mediums, banished them, sealed their lips, had at last received thy sentence. No sentence ever fell from the lips of judge or jury, that sounded more completely the death knell of a really bad man, than this,—"To-morrow shalt thou and thy sons be with me."

Thus did the lips that pronounced his greatness, also predict his downfall, and the end of his earthly career. When the morrow came, Saul knew he should die, the past was before him with its dark stains, and he could read therefrom "retribution." He was to now suffer as he had caused others to suffer. Thus died a bad man—bad, really, in almost every sense of the word.

We hasten to give place to the following choice little gem from the pen of Warren S. Barlow, author of the book of poems entitled "Three Voices." From this our readers can form some idea of the easy, flowing style in which the "Voices" are written, viz.: The Voice of Superstition, the Voice of Nature, and the Voice of a Pebble. This book deals powerful blows at old theology, and is one that is highly prized by all the liberal minded who desire to tear the mask from hypocrites and expose them to view. See advertisement of the "Voices" in another column.

THE LOOM OF TIME.

BY WARREN S. BARLOW.

On the Fiftieth Anniversary of His Birth, March 29, 1870.

The clock of the morning,
While daylight was dawning,
Obeying the mandate of Time in his flight,
Ne'er ceases, nor slumbers,
But piles on the numbers,
'Till fifty resounded with seeming delight.

Me! you call fifty?
So hardy and thrifty
With light bounding footstep yet nimble and free?
Still fired with youth's gladness,
You chill me to sadness;
O Time! ever truthful, why trifle with me?

A voice sweet as slumber,
Repeated the number,
And added, "though fifty in truth you are young;
The spirit immortal,
At Time's latest portal,
Hath scarcely a note in youth's calendar sung.

Yet the days and the hours
Demand your best powers,
For the lamp of *earth life* will soon cease to burn:
Remember the morrow
You never can borrow,
And a moment once lost, will never return.

The needs of existence,
Though strong the resistance,
Make all of us weavers as onward we go;
Our fond avocations,
And many vexations,
Are the warp, and the woof as life currents flow.

All vain apprehensions,
And evil intentions,
Combine their dark shadows as shuttle doth play,
While hope brightly dawning
Makes glad every morning,
And weaves her bright colors, and sings all the day.

More wisdom was needed,
Though judgment was heeded,
In weaving the web of the uneven past,
Where bobbin and shuttle,
With movements so subtle,
You scarce saw the hues 'till the warp held them fast.

Hence sorrow, and pleasure,
With exquisite measure,
Are the colors selected, and truly defined
By the warp and the filling;
Then look to your quilling!
For the web will portray every bobbin you wind.

Then weave in the rarity
Of love, truth and charity,
Beat the web *firmly* with generous deeds;
Hear the importunate,
Aid the unfortunate,
Heedless of color, of birth, or of creeds.

Ever be dutiful,
Weave in the beautiful,
Nature is teeming with gems everywhere;
Evermore kindly speak,
Lovingly aid the weak,
Knowing all garments you weave you must wear.

At fifty still weaving,
And colors receiving,
The shuttle keeps time to the swift pulsing heart;
No hand intermeddles,
With movement of treadles,
'Till death breaks the threads, and life's forces depart.

Weaving, still weaving,
And colors receiving,
I pray you select them with vigilant care,
And have them well blended,
As life is extended,
'Till your web is all woven, and loom is left bare."

NEVER DESPAIR

Of accomplishing a good purpose; keep the mind directed to it with the weapons of defense sharpened and ready to be put in action, whenever the smallest chance for progress shall arise, and these occasions will not be wanting. "If we seek we shall find opportunities spread out in all directions. We should make our lives like the rays of the sun, so that wherever we go we may cause joy and peace to arise from our journeyings. On the earliest flower that we see in the spring, on the snow that surrounds it, and on the breeze that shakes its tiny petals, no less than upon the vast earth that we inhabit is indelibly inscribed, "live not for yourself alone." Therefore defer not until to-morrow the performance of any action that has the impress of truth as its polar star, for with to-morrow may not return the invitation, come, seek the poor, the despised and those rejected by the rich, and the command, pour out the balm of consolation by words of cheer or smiles of sympathy, may also be witheld. The rays of the sun descend with the same invigorating force on the vilest of mankind, as on the most truthful; so those of enlarged mind and temporary riches should go to the utmost of sheer strength, shedding light and warmth on the benighted of earth. Although this may seem a very insignificant work, rest assured the reward will come back as does the soothing voice of love from the fond embrace of a little child. The pure in spirit will not be polluted by performing acts of love or deeds of charity.

MRS. CARRIE M. SAWYER.

This remarkable medium now occupies the circle rooms of the RELIGIO-PHILOSOPHICAL JOURNAL office, giving public circles and private sittings daily to all who have any desire to confer with their friends in spirit life.

Mrs. S. is without doubt the most remarkable medium living, all things considered. While she equals such notorious mediums as Foster, Mansfield and the Davenports in physical manifestations, and Mrs. Conant and others of her class as test mediums, in Mrs. S. are combined the mediumistic qualifications of them all, and to such an extent that we are constrained to say that she is the most remarkable medium living of which we have any knowledge.

We have held her hands tightly, and while being so held, a solid iron ring has been put upon her arm; on another occasion, her wrists were bound together, and to her lap with a strong rope, and two solid rings were made to encircle her arms. On another occasion while sitting with her in company with other persons, when no tests were expected—she spoke of experiencing an unpleasant prickling sensation upon her arm, and upon raising her sleeve, the arm, to the elbow, was covered with writing, in plain English, giving the names of our friends in spirit life of whom the medium had no knowledge.

At her public or private circles, spirits materialize themselves so as to be handled, as well as to converse in audible voices and play upon musical instruments. Mrs. S. is also an excellent medium for answering sealed letters; and as a general test and business medium, she can have but few if any equals.

Her tests thus far, have been of the most astonishing and satisfactory character. No person however sceptical or bigoted can fail of getting such tests as must prove a savor of life, thereby being placed upon the "great highway that has been cast up for the ransomed of the Lord to walk in." Would that such mediums as Mrs. Sawyer were more plentiful; it would take but a few such to evangelize the world we live in, and hasten the time when all shall know the Lord from the least to the greatest.

Mrs. S. holds public seances regularly, on Monday, Wednesday, and Saturday evenings. The other evenings of the week, she may be engaged for private circles or sittings in any part of the city.

People coming to Chicago should not fail to call at the RELIGIO-PHILOSOPHICAL JOURNAL office, and secure an interview with Mrs. S. which they will ever remember with pleasure and gratitude.

Mrs. Abbott.

A DEVELOPING MEDIUM.

We know of no developing medium that equals the lady whose name heads this item. She has been absent from the city a considerable portion of the time since the death of her husband, the Rev. Orrin Abbott. Sister Abbott is worthy of patronage, and we hope she will receive it from all who have a desire to have their mediumistic powers developed.—She can be found at 148 Fourth Avenue, her present place of residence, only ten minutes walk from the Post Office.

Personal and Local.

Ezra Sellon and J. D. Jones of Cuba, Mo., send two dollars and fifty cents each to Austin Kent.

Benjamin Hallett, writing from New York, sends three dollars to renew, but does not say what post office the paper goes to. Please inform us.

Daniel W. Hull informs us that he is coming West, and will be in Renselaer, Ind., during the month of June. He will answer calls to lecture in the West, until September or October, after which he will return home. To those who like such nourishing food as Brother Hull dispenses, we would say, give him a call ere it is too late. His address will be found in the Speaker's Register on third page.

Mrs. Waite, the healer, has not returned from Iowa. A number of letters are in this office for her. We advise people who contemplate writing her, to delay doing so until her return is announced in this paper.

M. L. Millspaugh writing from Joliet, Ill., says:

"By way of H. S. Brown, M. D., I learn that a call for a convention of speakers and mediums has been made, to meet at this place the 28th and 29th of this month. When you publish the call please say to those who intend coming, that by dropping a line to inform us here at what time they will arrive, they will be met and provided with homes during their stay, free of charge, if possible. They can address me, and I will aid in attending to their needs. I am glad that Mrs. Wilcoxson is to be here. She will know where she can find a home without any trouble. We esteem her very highly at our house. She will be welcome as will all who come. I hope there may be a good attendance, and that all may feel that it has been a spiritual feast.

Literary Notices.

HEALTH BY GOOD LIVING. By W. W. Hall, M. D. That this is a truly valuable and much needed book is proved by the great demand for it, 6,000 copies have been called for in a little over one month after its first issue. Henry Ward Beecher, in the *Christian Union* says of it:

"A really good book. There is less flummery and more good sense in it than in any of the swarm of dietary books that have afflicted society. All young people from ten years of age to eighty would profit by reading it. We can cordially recommend it for school and village libraries, and if it could be made to kick out much of the trash which stuff an average Sunday-school library, it would do much toward teaching the young how to keep God's law written in their bodies."

For sale at this office. See advertisement.

Philadelphia Department.

BY........................ H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Personal Influence.

We have spoken of man as a centerstance. Personal influence is a power extending from a central point outwardly, in various directions.

There are three kinds of influence wielded by man; physical, mental and spiritual.

Physical influence is peculiar in itself, and by no means to be despised. It has ruled the world, swayed empires, and controlled the destinies of nations. It varies from the simple bull-dog power of the low pugilist to the highest physical power.

It has its code of honor low enough, it is true, still above that of mere brute force.

We should never despise the power of a good physical-organism in its influence over mankind, although many of the brightest geniuses who have electrified the world have been defective in these powers, and we know that these need great care in directing them. Daniel Webster added much to the force of his gigantic intellect, by the magnetic power of a great personal influence. His compeers, Randolph and Calhoun, more brilliant in talents, which flashed out in sparkling gems, lacked this solid weight, a portion of which at least came from his massive physical form.

Many of the most efficient stump speakers and revival ministers, owe more to their physique and their combativeness, than to great intellectual powers or profound intuitions. There is a vital or magnetic power which flows out from the physical, and which is the basis of power and influence over our fellow men.

This has been possessed by all the great leaders of the past; a single instance,—that of Napoleon the first will be sufficient to illustrate our position.

The mass of the soldiers who survived after following him in his campaigns and sufferings—untold horrors—were willing to follow him wherever he would go. This magnetic influence which draws the people to their leaders, aids us very much in obtaining a knowledge of human nature and character, which, however, is received through our intuitions. Men and women who have but little of this magnetic influence are cold and indifferent to their fellow men, and can not by any possible means obtain much power over them; wealth and position will not enable them to do this. Where this power exists without much intellectual development, and especially without moral force, it leads to tyranny and oppression, and has been one of the great scourges of the world.

Intellectual power alone is not very attractive,—does not draw men together very strongly, but it may and often does guide the former power into channels of great usefulness.

Moral power, on the other hand, is very attractive, it leads men and women to associate for various purposes, and when it is conjoined with the physical power, to which we have referred, makes a strong bond of union, and gives us power and influence over each other. The moral power is great and potent, even when it is not combined with much of the physical or intellectual, and has accomplished many wonderful results in the world.

But the coming man or woman, the ideal that is to do more than has ever yet been done, to lead humanity up out of the bondage in which they are now toiling as the result of undevelopment, ignorance and false education will be one who has a grand physical organism, perfect in all its parts and proportions, and most harmoniously developed with fine and well balanced and co-ordinated intellectual powers, and towering above these sublimely unfolded and harmoniously developed moral and spiritual faculties, all these cultivated to the highest perfection, attainable in the state in which he exists. Such will come, because the world's needs demands them, and they will have to suffer, though they may not be slain as the world's reformers in the past have been, because the world has grown, they will be maligned and persecuted by those who are on planes too low to appreciate either them or their own needs.

These will lead the people by an influence which they may not realize themselves. The great and good men and women of all past ages have approximated towards these conditions, and have influenced the world in proportion as they have approached them, but the conditions of the world have never been so favorable as they are to-day for the coming of these—its saviors.

As the world continues to move upward into new conditions of life and fields of labor, there will be many of these, though the type will be one. The personal influence of every individual will aid in bringing about these things. There is no excuse for wrong or evil. The day when man might neglect to improve his opportunities, for good has gone; indifference can no longer be tolerated. Every one must be up and doing, looking no longer at the dark side of things, but with head erect and eyes heavenward, determine that from now, henceforth and forever we will do all that we can to make ourselves and the world better, and leave undone all that may in any way, tend to retard this onward progress.

Resolving thus, and entering upon the labor in earnest, our personal influence will begin to combine with that of others all over this world and in the spheres, although we may not know them, the influences will know each other, and will be drawn together and co-operate in the great work.

Spiritualism is the John the Baptist of this new era; it is crying in the wilderness of humanity to-day, to make straight the paths for this coming man, and they who hear this cry and heed it, will go to work in real earnest, and the result will be accomplished. The word of the Lord hath spoken it through the mouths and lives of the people, and no man can stay it. Every utterance of truth, every free outspoken thought that rises up in the soul is not only a prophecy of it, but a means by which it is to be brought about, and as we hear these bugle notes all over the land, we know that we shall hear the tramp of the army of the Lord as it goes marching on. Come then brothers and sisters all over the world, let us join in the march, and the world will move on, and all humanity be blessed.

◆

Spiritualism.

How we love its name. No other system has given a tithe of the real joy that has come to the world through this new and beautiful system of religion and philosophy. A sister, long a victim to discordant influences, so that the clouds of her life had long since ceased to have a silver lining, or to be rippled with the golden glory of the setting-sun, writes thus:

"My brother, the world is full of sunshine to-day, for bright golden beams of love and friendship are now shedding light and warmth through the heart that has so long been weary and sad with life's disappointments."

Spiritualism came to her in the night of her soul's sorrow and has shed its mild and radiant light over her pathway, and with the earnestness of true devotion she is laboring in the Father's vineyard, to bless humanity.

So all over the land, not only the weary ones over whom the dark theological pall has hung, as the night, but many others, are crying, "give us light, more light and knowledge, that we may be happy." And as the angels with their blessed messengers, the mediums, are going up and down the land with messages of peace and love and recognition for the way-worn travelers of earth, the blessings of Spiritualism, as well as its most precious revelations, are those which come home to the inmost soul-nature of man, and hence are sacred.

When the cold rude skeptic demands: "What good has Spiritualism done?" we feel how utterly impossible it is to present these things to him. We are glad, however, to know that Spiritualism has done a vast amount of good upon all planes, and that we may present to each class something of its good.

In the haunts of vice and infamy we hear of spiritual manifestations, and they are always calculated to do good.

We know of a circle that was formed of profane characters, at a low drinking saloon of a neighboring city. There were manifestations by raps, and oaths and profanity were spelled out, but mingled with these were grand truths, and very soon, appeals were made from loving wives and little children on the other side, and ere long all that circle abandoned their cups and their profanity and walked in the paths of virtue and propriety.

This is no evidence that Spiritualism would encourage vice or immorality, but it shows a wisdom in the adaptation of means to ends, in taking the world as it is, and seeking to make it better. Reformers have often failed because they have stood afar off and cried with a loud voice unto the people, "Come away from your sins and pollution."

In visiting a prison some years since, we were struck with the remark of an old convict to a woman friend, who was with us:

"You talk to us as if you had some feeling in common with us. When our chaplain comes here, he speaks to us as if we were away off, and might as well be in hell now. He calls us to come up, but he never reaches down with his sympathy to our plane."

That is the secret of success in Spiritualism. It goes right into the soul and awakens tender feelings there.

But Spiritualism finds us just as we are, and its blessings to us are measured by our own conditions of purity and truthfulness. It is blessed to sit in circles with the good and the true, and feel the pure magnetism of love and good will flowing through our souls, and then the angel presence becomes a more perfect reality.

Again, it is wise and well for every one to sit alone some portion of each day, and laying aside the cares and turmoils of life, seek in the quiet introversion of the spirit, that strength which is so essential for the true growth of the soul.

How unjust are we in our distribution of time and labor. The practical realities of the soul nature are entirely ignored by many, and they are weak enough sometimes to declare that they do not know that they have a soul.

There is a practical lesson here that we all need. If we knew the value of this soul culture, we could not allow the opportunities for it to pass unimproved, but more often than the returning morning, would we withdraw into silence, and in this peaceful communion we should realize more fully what Spiritualism is, and what good it is calculated to do us and the world.

A CALL.

Mr. Editor—Dear Sir.—As chairman of the committee to procure homes for worn and wearied Spiritualist speakers and mediums appointed at the Racine speakers convention, and by request of Mrs. Wilcoxson, I am authorized to call a speakers convention, for the "Northwest Speakers Association" at Joliet, Ill. The convention will commence its sessions in the Court House at 10½ a. m. Saturday, 28th of May, 1870, and will continue, as ordered by the committee of arrangements, through that day and Sunday the 29th. The objects of the convention are to receive reports of the present state of the cause of Spiritualism from the various speakers and to learn what has been done for the good of speakers and the cause of spiritual truth, and what can be done. I am often asked how can we have a good Spiritualist convention; first, we must call the convention where the people want it, and the Spiritualists of Joliet Ill., are very much rejoiced to have a convention there, and will do all in their power to make all who go to attend it, happy. Second, all who attend the convention from a distance must carry something good there, and when they arrive they will not only have all the good they carry; but in addition all that the good people of the town have prepared for them. In this way a good profitable convention must be had—the Spiritualists and friends in Joliet, will entertain all they can free. All speakers and mediums are especially invited; because these councils are wanted to make harmonious action among speakers and mediums who are trying to establish spiritual truth in the minds of the people. This is a preliminary convention and they will be requested to say when and where the next convention of this association shall be held.

H. S. Brown, M. D.

Milwaukee, Wis., April 30th, 1870.

Obituary.

In Center, Rock county, Wis., on the morning of Thursday, April 28th, Mary Abbie, wife of Daniel W. Sawtelle, daughter of Ward Witham, of Janesville, Wis., and widow of the late Geo. W. Rice, calmly took her departure for the realm of spiritual life and light and joy, in the 24th year of her age.

Mrs. S. was a tender and affectionate wife and mother, a true daughter and sister, and a genial companion and friend, ever ready to bear her part in any good word and work. She carried the sunshine of love wherever she went, and her life was pure and beautiful, full of serene hope and trust.

With bright earthly prospects before her, attached warmly to a kind and devoted husband, with two lovely little daughters—one by the first, and the other by the second marriage, with affectionate parents in whose hearts she had a warm place, and surrounded with many friends by all of whom she was highly esteemed, it would have been strange had she not clung with fond desire to the earth-life. But of the future she had no fears—she even looked forward with joyful emotions, not doubting for a moment that she would make a glorious exchange in putting off mortality for immortality. Friends mourn her departure, but they could hardly wish to withdraw her from the bright scenes and joyous communings of her spiritual home.

About two weeks before she left us for the Morning Land, her father had a singular dream, or vision. He was sailing on a rough sea, when he was startled by the announcement that his child was overboard! He hastened to the side of the vessel, saw his daughter, and heard her call, "Father, help! help!" As she was floating toward some object that seemed to be lying on the water, his hope was that she might cling to it, so that she could be taken on board. But she passed the object, and in his agitation the father awoke, to find that it was but a dream—not realizing, however, that it would so soon be verified! May the dear one sweetly rest, and may the mourners be comforted.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel-steps
The path which reaches heaven.

Fold her, O Father! in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

The religious services of consolation, on occasion of the burial of the natural body, were conducted by Rev. G. W. Lawrence, of Janesville, assisted by Rev. J. C. Crawford, of Brodhead. Com.

State-Society Meetings, Conventions &c

Fifth Annual Convention.

The Wisconsin State Association of Spiritualists, will hold their Fifth Annual Convention at Sparta, Monroe county, Wis., commencing at 10 a. m. on Friday the 17th of June, 1870, and continue in session until Sunday evening, the 19th.

The members of this association consist of delegates chosen by the local organized societies and lyceums. Each organization being entitled to three delegates, and one for every additional ten, over the first twenty members—and "any person may become a member by signing the Constitution."

The St. Paul Railroad and other roads, are expected to sell half-fare or excursion tickets, good for five days, from the 16th to the 20th inclusive; when arranged, further notice will be given.

With these prospective facilities, a general invitation is extended to speakers and mediums, and all who are interested in the cause of progress and the subject of Spiritualism.

By order of the Executive Committee,
J. M. Trowbridge, Sec. S. U. Hamilton, Pres.
Beloit, Wis., May 2, 1870.

Statistical Department.

In this department we purpose to publish all reports that shall be forwarded to us by individuals or committees of local societies, in reply to questions hereunto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated. This is intended to remain a permanent department, and will be of inestimable value for future reference. We wish it to be understood that we expect that each report will be subject to supplemental reports from time to time, as imperfections shall be discovered, and changes made in the status of the spiritual philosophy, by the dissemination of light and knowledge, which is now so rapidly disintegrating old theological systems.

☞ Be careful and give the correct Post-Office Address of all persons reported.

QUESTIONS.

1. How many avowed Spiritualists are there in the town of—— county of—— and state of——and what are their names?
2. How many lectures have you had within the last year?
3. How many mediums, what phase of mediumship and what are their names
4. What churches are the most prosperous in numbers and ability of preachers?
5. What is the apparent status of the old, theological churches, and the more liberal in the estimation of the mass of minds in your town?

REPORTS.

Brighton, Le Grang Co., Ind.

Reported by Thomas Harding.

Number of Spiritualists:—Fifty.

Names:—Mr. and Mrs. Kingsley and two daughters, Mr. and Mrs. Rose and two daughters, Mr. and Mrs. Hunteman, Miss Hunteman, Mr. Prentice, Mrs. Prentice, Mr W. Prentice, Mrs Prentice jun., Mrs. E. Dyer, Mrs Dyer and son, Mr. and Mrs. Fuller and two daughters, Mr. S. Westcott, Mrs. Westcott, Mr. and Mrs. W. Kingsly and daughter, Mr. S. Francis and Mrs Francis, Mr. Porter Mrs. Robinson, Miss Olmstead, Mr. H. Olmstead, Mr. M. Goodsell son and daughter, Mr. John Sthor, Mrs. Sthor, Mr. C. Cochrane, Mrs. Cochrane, Dr. Heslop, Mr. and Mrs. W. Fish and three sons; and a great many more whose names I could not obtain.

Lectures:—Had twelve past year.

Mediums:—Mrs. Kingsley, partially developed as a healer and mechanical writer. Mrs. Dyer and Mrs. Fuller inspirational speaker.

Churches:—The Methodist Church most prominent—not remarkable for anything in particular. There are some Baptists also, but they hold no meetings.

The orthodox church does not progress, they stand about still, Spiritualists same.

Bellevue, Mich.

Reported by J. Hayto.

Number of Spiritualists:—Thirty-eight.

Names:—John M'Farlin wife and daughter, H. Hall, H. Jervis wife and daughter, John M'Bradner wife and daughter, Powel M'Donald, John Thurston, Newel Thurston and wife, William Demott, Mr. Roberts, Mrs. Coop, J. T. Hoyt, J. Perry, Eliza Stites, Albert Avery D. B. Anson, G. Anson, Harvey Hart and wife, Mr. Hager and wife, Mrs. H. Follitt and sons, Silvester Higgins and wife, Charles Cummings and wife, Simon Cummings.

Mediums:—Mrs. Thurston, speaking,; Daniel B, Anson, test medium.

Convis, Calhoun Co., Mich.

Reported by J. Hayto.

Number of Spiritualists:—Eight.

Names:—G. S. Avery and daughter, Mr, Hart and wife, John G. Way, Mr. Oettister wife and son.

Weston, Mo.

Reported by L Grasmuck.

Number of Spiritualists:—Nine.

Names:—John E. Parr, S. H. Shepard, Sarah Jane Shepard, James J. Gabbert, Barton Gabbert, Thomas Gabbert, G. Gabbert, Louis Grasmuck, Mary A. Grasmuck.

Lectures:—Twelve. E. V Wilson, four; and Dr. Sprague 1.

Mediums:—Mrs. A. Grasmuck, writing; S. J. Shepard, trance and writing.

Churches;—Ten, and only two running full time. Five have preaching occasionally, and the other three apparently "played out."

Methodists predominant; many liberal minds, and the number who believe but will not publicly avow it, are very large, and at least three times as numerous as the bolder ones. Among them are some fine mediums.

I know of ten or twelve good Spiritualists in his county, not in the immediate vicinity.

Watersbury, York Co., Me.

Reported by P. E. Mills.

Number of Spiritualists:—Four.

Names: P. C. Mills, Mrs. Sarah C. Mills, Mrs. Maranda B. Mills, Miss Sarah M. Mills.

There are a number of mediums, tipping, writing and many other phases, but all undeveloped, having been lately converted to the faith. I believe there will be wonderful manifestations before many weeks.

Churches:—There are two Calvin Baptist Churches, having the majority of the professors. There are quite a number of Universalists, but only occasional meetings; but have the most talent according to numbers, and decidedly the best talent in ministers, when they have any, judging from what I have heard the past winter, attending both meetings.

TEST AND PHYSICAL
MEDIUM.
Mrs. S. M. Sawyer,

[Late of New York.] is now stopping at the Reception Rooms of the Religio-Philosophical Publishing House, No. 187 & 189 So. Clark Street, Room 23, Upper Floor, near the Post Office; where she will hold seances with all who sincerely desire communion with spirit friends, between the hours of 9 o'clock, a. m., and 12 a. m., and from 2 to 6 p. m. She will also make arrangements for public seances at private houses, and at her rooms, day and evening, during the week.

Mrs. Sawyer is one of the most remarkable mediums of the present age. Her phase of physical manifestations includes the simple rap, loud and distinct, the iron ring feat, the playing on stringed instruments, toned bells, the piano, (closed,) all keeping excellent tune. Also the shaking of hands by spirits with friends, and holding on to the same until the spirit's hand entirely dissolves and disappears; and speaking, singing and laughing by spirits, in audible voices, without the aid of the medium's lips. Tying and untying of the medium, moving of tangible objects, etc.

As a trance, test, and business medium, Mrs. Sawyer is not excelled, if equaled.

Spirits also answer sealed letters with great accuracy, through her mediumship.

TERMS:—Single person, $2.00; gentleman and lady, $3,00; public seances, each person 50 cents; answering sealed letters, $2,00.

DR. J. W. STEWART, M. D., WILL CURE DISEASES and infirmities of man and woman and child free of charge, to all who are unable to pay, from 8 a. m. to 10 a. m., at the American Hotel, Grand Rapids, Mich., commencing April 28, and remain until further notice. Office hours from 8 a. m., to 5 p. m. The Doctor will visit patients who cannot leave their beds.
v8 n5tf

New Books.

NEW EDITION—REVISED AND CORRECTED.

THE VOICES.

Three Poems.

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.

By Warren Sumner Barlow.

THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

The Voice of Superstition takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the garden of Eden to Mount Calvary!

The Voice of Nature represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

The Voice of a Pebble delineates the individuality of Matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

Printed in beautiful type on heavy, fine paper bound in beveled boards, in good style; nearly 200 pages. Price $1,25 postage 16 cents. Very liberal discount to the trade.

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189 South Clark St., Chicago, Ill.

Health by Good Living

BY W. W. HALL, M. D.,

Editor of Hall's "Journal of Health."

This book is to show how high health can be maintained and common diseases cured by "good living," which means eating with a relish the best food, prepared in the best manner.

The best food includes meats, fish, poultry, wild game, fruits, and the grains which make bread.

The best cookery preserves the natural tastes and juices.

As there can be no "good living" without a good appetite how to get this great blessing without money and without price, is pointed out, and, it is hoped, in very clear and plain terms.

Some of the subjects treated are:—

The object of eating: Power to work: Early breakfast: Dinner-time: Luncheon: Eating "down town;" What shall a man do? what shall fat men eat? How to get fat: Bad blood: Diet for the sick: Spring diseases: Children's eating: Forcing children to eat: Young ladies' eating: Cold feet and headache: Biliousness: A lazy liver: Mischievous tonics: The out-door air: Why are we dispeptic? Discomfort after eating: Cole slaw: Certain cure of neuralgia: Nervous debility: Air and exercise: Food cure, etc., etc

It tells

How to cure dyspepsia: How to cure neuralgia: How to cure biliousness: How to cure nervousness: How to cure exhaustion: How to get a good appetite: How to get lean: How to get good sleep: How to maintain high health: How to avoid disease: And all these without medicine; without money; without price.

It tells about

Luncheons and how to take them: Late dinners and how to take them: How drunkards are made at eating-houses: How girls are spoiled at boarding-schools: How health is lost: How home love is lost: How novel-reading ruins them: How love of dress is instilled: How young men are talked about: How bad matches are made: How good wives are made at home: How home influences purify.

Price $1,50 Postage 16 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189, So. Clark street, Chicago, Ill.

HELEN HARLOW'S VOW.

BY LOIS WAISBROOKER.

AUTHOR OF ALICE VALE—SUFFRAGE FOR WOMEN, ETC.

All who take an interest in the subject treated of in this well written story, should buy the book at once, read it and lend it to their neighbors if they cannot get them to buy a copy. Although written in the form of a novel it is replete with sound philosophy, and is by far the ablest work on the subject yet before the public. It has been favorably received by the press of the country and is cordially endorsed by many of the most gifted men and women in the progressive ranks

The Author says: "In dedicating this book to women in general, and to the outcast in particular, I am prompted by a love of justice, as well as by the desire to arouse women to that self assertion, that self-justice which will insure justice from others."

Price $1,50. Postage, 20c.

For sale at the Religio-Philosophical Publishing House—189 So. Clark st., Chicago; Also at the Banner of Light Book Store, 158 Washington st. Boston, and the American News Co., 119 Nassau st. New York.

Vol. 8. No. 8. 6t.

COSMOLOGY

BY

George M'Ilvaine Ramsay, M.D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and planets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But notwithstanding this crowning attribute, all cosmologists must in the beginning, start without wherein to rest so much as the sole of their foot, and make the best of such foundation. We claim no more.

The Book is elegantly printed and superbly bound.

Price $1,50, postage 20 cents.

For sale at the Religio-Philosophical Journal Office,

REAL LIFE
IN
THE SPIRIT-LAND;

BEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally
BY MRS. MARIA M. KING,
Author of "The Principles of Nature." etc.

Price $1, postage 16 cents.

For sale at the Religio Philosophical Journal Office, 187 and 189 So. Clark Street, Chicago.

IS THERE A DEVIL.

The argument pro. and con. with an inquiry into the Origin of Evil, with a review of the popular notion of Hell and Heaven, or the State of the Dead. Price twenty-five cents, postage two cents. For sale at the Religio Philosophical Journal Office, 189 So. Clark Street Chicago.

Vol 7 20 tf.

"MODERN
AMERICAN
SPIRITUALISM,"

A TWENTY YEARS' RECORD
OF THE
COMMUNION
BETWEEN
EARTH and the WORLD of SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUNDRED PAGES, ENGLISH MUSLIN, BEVELED EDGES, SUPERBLY AND PROFUSELY ILLUSTRATED WITH PORTRAITS, Etc., ON STEEL, WOOD IN TINT, LITHOGRAPHY, Etc., Etc.

PRICE 3,75 POSTAGE 44 CENTS,—$4,19

BY EMMA HARDINGE.

This work has been prepared by the author

Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement.

It contains excerpts from rare pamphlets, private journals periodicals now out of print, and various other sources attainable only to the author.

The collection of these records has cost many years of incessant research, and altogether it forms one of the

MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

that has ever issued from the press.

The first cost of the work will considerably exceed the sale price which has been fixed by the author, with a view of rendering it attainable to all classes of readers,

SUBSCRIBERS AND THE TRADE SUPPLIED

at the Office of the Religio-Philosophical Journal.

Address, S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M.D.

The great interest now being felt in all subject relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated in improving and giving a higher direction and value to human life can not be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes: explains the origin of Human Life; How and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With eighty fine engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable Work has ever before been issued from the press. Price, $2, Postage 20c. For sale at the Religio Philosophical Journal Office, 187, and 189 So. Clark Street Chicago.

MAN'S RIGHTS.

OR,

HOW WOULD YOU LIKE IT

BY ANNIE DENTON CRIDGE,

It is written in a fascinating style and is well calculated to please both the supporters and opponents of reformatory movements in behalf of women.

Price 15 cents. Postage 2 cents. For sale at the Religio-Philosophical Journal Office.

v8 n4

THE CAREER
OF THE
CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO
"THE CAREER OF THE GOD-IDEA."

BY HUDSON TUTTLE.

CONTENTS.

I Introductory; II Career of the Christ Idea in Hindostan and among other Races; III Prophecies of the Advent of Jesus; IV Conception and Genealogy; V Birth of Jesus; VI John the Baptist—his relation to Jesus; VII The sermon on the Mount; VIII Miracles; IX sending forth the Apostles; X The fatal journey; XI Burial and Resurrection; XII The Descent into Hell; XIII The Gospels; XIV Resume of the Life and Character of Jesus; XV Causes of the Extension of Christianity; XVI The ultimate of the Christ-Idea.

Price $1,25. Postage 16 cents.

The demand for these new works of Hudson Tuttle both in this country and Europe, is unprecedented.

For sale at the Religio-Philosophical Journal Office.

v8n4

THE
WOMAN WHO DARED.

BY EPES SARGENT.

AUTHOR OF

Planchette, or the Despair of Science.

"Honest liberty is the greatest foe to dishonest license."

12 mo. Cloth; 270 pages, fine tinted paper, gilt top, extra heavy binding, with bevelled edges.

A very Interesting and Cheap Book. Price $1,50. Postage 20 cents.

For sale at the Religio-Philosophical Journal Office.

vol 8 no 4

To Advertisers.

The best advertising medium in the Missouri Valley, is the

KANSAS CITY JOURNAL OF COMMERCE,
DAILY, TRI-WEEKLY, AND WEEKLY.

Having the largest combined circulation west of the Mississippi River. Established in 1854, the JOURNAL has long enjoyed the reputation of being the leading political newspaper in the valley of the Missouri. The great number of advertisements in its columns from the large cities of the Union, is a sufficient indication of the estimate placed upon it as an advertising medium by the leading advertisers of the country.

TERMS OF SUBSCRIPTION:—Daily per year, $10, Tri-Weekly per year $4, six months $2,50, Weekly, a thirty-six column sheet $1

ADDRESS

FOSTER WILDER and CO.,
KANSAS CITY, MO.

v8n7 13t

SOLOMON W. JEWETT—The Shepherd—cures Disease by Laying-on-of-hands at the St. Nicholas, Gettysburg, Pa.
n8n6 11

The Rostrum.

LECTURE.

BY EMMA HARDINGE AT HARMONIAL HALL PHILADELPHIA.

Reported expressly for the Religio-Philosophical Journal, by Henry T. Child, M. D. [Copyright secured.]

OUR YOUNG PEOPLE AND THEIR TEACHERS.

I believe it will sound no novelty in your ears to affirm that the education and culture of our young people, have always formed one of the most important features of civilization. Notwithstanding that this has been so universally acknowledged, it seems as if the present age, with all its numerous reforms was far more favorable to the development of the highest and most beneficial ideas on this subject that ever yet obtained in human history. Whilst we are not afraid of analysis; whilst we know so much of the laws of physiology; whilst we as Spiritualists so thoroughly informed of life and its issues here and beyond this present sphere,—it seems inexcusable that there should be any shadow, or any doubt concerning the best methods of laying the foundation of the coming age. Whatever we are, all that we can do is meted and gaged and defined by our acts. As we arrive at the period of maturity, on what the next generation shall be, who are those that shall fill our places and carry on the great works of reform that we have initiated, that will outlive us in all things, and perpetuate not only our thoughts and deeds, but also bear their influence for us and themselves down to eternity. When we know these things, it is indeed upon the spiritualists more than all others that the mantle of responsibilities has fallen.

I can scarcely hope to present you with any suggestions that may not already have formed the deepest and most momentous interest in your thoughts, but that which I can do is to reiterate some suggestions offered us from the Spirit-Land, some of those thoughts which by the experiences of spiritual existences seem to throw some new light upon our present plan of action. I can also ask you to compare the observations of other countries with your own. Human nature is the same everywhere, the plastic mind of youth is as susceptible of being formed by a universal model, as art and science or any other revealment, which we exchange in common with our fellow men, all over the world. Whilst characters are shaped and modified by circumstances the real foundations are laid in childhood. It is for us to determine what are the best methods to form the characters of the unborn generations,—the young people that are now around us. We often hear of the good old times, and with it some unfavorable comparison with the present age. But we must all acknowledge that for our young people there is no such thing as the good old times, and that in all respects the changes that have ensued, have been most materially for the better. Some of you must remember how your grandsires and grandmothers placed restrictions on the new born babes, wrapped them in swaddling clothes, and placed various instruments of torture upon them, as if for the express purpose of restraining their growth, and crowding down all possible means of expansion, and doing the best in the name of kindness and care, to extinguish the feeble spark of life, which could only burn in pure air and sweet sunlight, and thus become developed to maturity with the best possible means of expansion. That children did live under these processes, is very certain, but how many precious lives were sacrificed under this system. True it is that many did perish that were compelled to come to the conclusion, that we must let our babes live, rather than put our theories into practice, and by putting our children in proper clothing, and thus the little creatures gradually overcome those terrible instruments, and grow from point to point, until they arrive at that period when they become recipients for medicinal treatment; the drugs that were poured into their little forms, were such that it is absolutely marvelous that any children survived. Spring and fall were periods for torturing these innocents. Following upon these come the discipline which taught them to reverence their elders, to be silent and sit up straight, and perform every feat of muscle which children could, under a system of training which was obviously designed to make little machines and not thinking sentient beings. The same system was pursued in schools, with the addition of that which we now deem the disgrace of civilization, —the lowest point of barbarity but one—The gallows is the lowest point, next to this is the whipping post. This was considered by the best teachers as an essential form of discipline, through which to bring our children. When we look back to those periods of discipline, we can scarcely marvel that the methods of reform have grown to such a point of reaction that we now seem to have adopted the opposite, and instead of discipline we practice license; and in removing instruments of torture, we have initiated a species of liberty, against which it is my duty, this night, most emphatically, to protest. In fact I believe it will form the chief basis of the remarks which I have to present.

I have been told by dear spirit friends,—by those clear eyes that are best able to trace facts to causes, that the great crying sin of humanity is selfishness, and I do know that nine-tenths of our young people are trained into inevitable selfishness by the present system of education.

It may seem a strange assertion and, perhaps, one scarcely consistent with your practical ideas, to claim that education of every kind, but especially in the department of the affections, and the moral nature should commence with the babe in arms. I do not propose to put the spelling book into the tiny hand of infancy; but I do observe that the child that once learns that it can obtain just what it cries for, that it is sure to exhaust the patience of its nurse to procure its own gratification, and receives from this its first lesson in selfishness,—its first step in tyranny as in education. This has been stated so frequently, for where the experiment has proved that the terrible and most distressing habit of crying may be substituted by the sweet prattle. In fact, children can be made to sing instead of cry. It is stated by the philosophical Germans that a child should never cry,—it is a positive sin, a sin against nature. It never was designed except express pain, and when we have thoroughly studied the laws of physiology, we shall procure the means to avoid pain. For mere acts of passion, the youngest infant can be so disciplined that it shall cease to cry. I believe the nurse and the mother will concur in my assertion that it is impossible to determine at what age the craft of these little people commences, and they learn their power, and exercise it by determining to exhibit that tyrannical custom of crying for what they want.

Next, I observe, it is now claimed amongst the founders of those schools known as kinder garten, that the discipline of the young child should commence with the first visible steps of infancy, the attempt even to guide itself across the chamber, to the time when the child goes forth from the home able to stand alone and buffet the world.

That discipline consists in the one great underlying principle, the determination to crush out all selfishness, and substitute kindness and justice in its place. Long before it is able to walk you may put notions of morality into the mind of your child. We dont know how much a child is learning; you never realize it until standing before you at six years it manifests what has been done for it.

You plant the seeds of these flowers, and you realize as soon as the germ bursts from the earth that discipline or culture is necessary for the production of such beautiful flowers,—you do not suffer it to wander hither and thither, and to shape itself as it will, yet as reasonable beings can we do less for our children, on whose minds impressions become engraved as the sun fixes its image upon the daguerreotype plate. Moreover these images are the very strongest. Do you not observe that these images should be all fair and all perfect, even from the very first moment when they begin to be planted, and the law of kindness is not more difficult than the law of selfishness. It is no more difficult for you to restrain the cravings of the unreasonable child in regard to diet than it is in regard to morals. Again, you can impress upon these little creatures the necessity of good moral action.

I remember once being much struck amongst a party of Spiritualists in the far west, at the questioning and the way in which the little creatures answered. The question was, what good can such little creatures as you do? Some who were scarcely able to speak, but with faltering lips and wondering eyes, they answered: One little one replied that when the teacher dropped her handkerchief, she could pick it up for her. Another said that when a little child cried for some candy, he could give it a part of what he had. Another said it was to do a sum for another, and teach them how to do it, or to say their lesson. Another said it was when his companions had done something wrong, to take his place and receive the punishment for him.

I was told he had done this several times, although he was not yet four years old. I take it that this child had not only the rudiments, but the practical life of the christian religion.

In that single answer was the whole meaning and foundation of Christianity expressed. I knew that child must grow up a generous, unselfish and self-sacrificing person, a martyr perhaps, very certainly a good and kind man. In matters of education, we find our German friends, from whom I am disposed to quote largely, because they are well posted and have practiced what they preach—they never place before a child any toys which have not a meaning. We find that their children master the alphabet without any teaching at all; that there is scarcely a child who is taught under the system of which I speak, that has ever recollected learning the letters or leaving his toys. Their toys are so constructed that they are perpetually learning as they play with them—it becomes no toil, there is none of this painful, slavish discipline of taxing the memory, which forms the seeds of lunacy, and prepares our young people either for untimely graves, or ultimately as inmates of lunatic asylums.

I will take any little one from out of the streets —no matter how neglected he is. I find that that child shall know the nature of fire and shrink back from it. He shall not attempt to tread upon the water, he shall comprehend that it will not bear his weight. He shall realize the nature of the dirt in the streets, the difference between the hard stones and it, shall comprehend something of the nature of the air in which he flies his kite. He is something of a builder; he has fashioned his little castles, and in the little toys that he makes he is something of a carpenter and a mechanic. He is a sailor and has built his little boat, and set it on the water. He knows the difference between the bird that flies, the animal that runs and the insect that crawls. He realizes the difference between the butterfly and the unlovely worm. He can comprehend all these things without any instruction from books by the mere fact of that observation which is far more critical. He realizes the nature of exercise, how to run and how to restrain his speed and regulate all his actions and every motion; thus he comes to have a comprehension of himself and some measure of his powers. He understands when there is a heavy body that he can not lift and that a strong man can lift.

Who has taught the child all this, and more a thousand times more than this. He has learned more of general truth before he is six years old than he will accumulate in the succeeding sixty years, and all without any abstract instruction—is not yet able to bear it.

How important, then, when we take him up at these points and seek to educate him, that we do not crush out these germs, by improperly crowding upon him those things which he should learn in the progress of his life. The first images are the most permanent that are ever engraved upon the brain. We know that in old age when we lose the memory of many of the events of our lives, we go back with pleasure to the days of our childhood, and the phantoms of the long ago return to us with a distinctness that never seems to impress itself upon any other objects. When we know that the very corner stone and foundation of the human intellect is thus laid, we should also know that we can engrave good objects instead of bad.

Never tell me, then, that you cannot mould the organization into any shape that you please, as nature has shown us how these things are engrafted upon the living creature that shall fill all its possibilities, and it only remains for us to take advantage of these possibilities, and fashion them into any shape that we please. Images will come,—we cannot keep them back. We think because we do not put fair and beautiful images, wise and useful ones, that we are suffering our children's minds to expand. We know they are perpetually gathering for themselves,—it is merely a substitution of that which is accidentally placed there for what we should choose and select for them. I do plead for these little people. I do plead that from the very first moment when intelligence dawns upon them, we shall commence their education. I am not speaking of taxing their minds with learning words. But I am speaking of ideas. I ask that we shall give them useful ideas instead of foolish ones, I ask that we shall give them beautiful ideas instead of silly, or, perhaps, repulsive ones, and above all, keep the one lesson in mind that we will not do anything to make them selfish, but will teach them to sacrifice their wills on every passionable occasion, and thus lay the foundation for that noblest of all elements of character—pure unselfish christian love one for another.

I will now notice a few actions that are made to bear upon our young people in our systems of education. I have very little to say upon our public schools and the methods of what we call acquiring knowledge, by teaching them to remember words. I am so very sorry for them when I see those young eyes, that should be either closed in sleep when the sun sets and the flowers veil their eyes or it may be sparkling with joy at the sound of music and mirth. I am so very sorry when I see how much they can remember,—how many words they can put into those poor little weary brains of theirs, and I think of the coming examination.

But you say they must learn; of course they must, but what are they to learn? How many children have I myself questioned in your public school,—not in the school method; not in the routine questions; not from the books, but from the living pages of life, concerning countries, and things, and ideas, but I never had a single correct answer, unless I happened to strike into the groove of routine.

Just so long as you teach them words only, they will come back and ask for ideas. They will tell you the latitudes and longtitudes, the figures and boundaries and give you geographical statements; but if you ask for something that involves an idea of the people, the history and destiny of States and countries with reference to their conditions and productions, what do they know? It is impossible that ideas can crowd their way in the midst of so many words. I have passed into lunatic asylums, and have been told by those who dared to join cause and effect together, that within the last fifty years, there has been a vast increase of inmates and that mainly from the great efforts to gain knowledge. Not that the acquisition of knowledge is to be condemned, but the mode in which we are pursuing that acquisition, filling the mind with a great amount of external forms and words, which are not knowledge. I would have my child know everything upon our Father's footstool; there should be no portion of earth concealed from him, I would encourage him to know all this at the proper period when he can study it best. How can we obtain this knowledge, and not have our spirit blossoms cut off here untimely and planted in the gardens of eternity. First, then, we say by object lessons, there are figures which bring ideas palpably before the mind of the child. Never mind the words, never mind the shape in which the idea is placed, but give us the idea. I perceive in a school in Hamburg an attempt made to represent first a fact to the minds of the pupil, and from that to deduce every possible idea that can grow out of that fact. The teacher names a country or a people, and proposes before this exercise that his scholars shall be informed on the subject, shall read upon it just as much as they please, get every possible variety of knowledge of it connected with this one word. When the time comes, questions are demanded of all the young people concerning its inhabitants, its progress, its destiny, its history its origin, in a word all that can possibly be conceived of it. There is an attempt to introduce the lyceum system of questions and answers in every department, with models and maps and other illustrations and games were produced, and upon the same plan pastimes were initiated in which the same ideas were struggled after. Every conceivable form which belongs to scholastic discipline was represented both in the games of these schools as in the ideality demanded by the questions. Like Napoleon of old, the young cossack who took his first lessons in warfare in sport, built mimic castles and fortifications, and then exercised himself in taking them. The same means were resorted to that have been used by your own self, made men who have graduated from the lowest and most obscure positions of poverty, and ascended to the very highest condition of life, and who really have been your best rulers and statesmen, who have been your best friends during the mighty struggle in which intellectual and moral powers were required. It is your self-made men—when I say self made men I mean self-made boys; for every one of them have started with work, have started not only in learning to work, but learning to sacrifice self for another; whoever would enter successfully into this great conflict of humanity must lay aside this cruel word selfishness. When you behold your children taking their places as little men domineering over you, and you laugh at their little petty tyranny instead of checking them, you may be sowing the seeds of cruelty. There are no points on which I would insist in national education of our children,—discipline and that kind of intellectual culture which substitutes ideas for words.

There is but one other point to which I would call the attention of teachers. I notice that whilst there is a very great deal of intellectual teaching going forward in your public schools, there are two points which are utterly neglected—that culture that provides a temple for the holy spirit, and that builds up a form capable of bearing the drudgery and burdens of life. In that culture which provides an instrument fitted to express mind. We are beginning to study physiology and to learn the intimate connexion of mind and matter. We Spiritualists of all others realize the value of the organism, the vast importance of every grain of matter; every hair of our heads is numbered by the Infinite One, not in vain, but for a purpose, each one fulfilling a purpose; each one performing a part in that divine economy which enshrines the immortal spirit.

We can never look for goodness, purity, genius or any of those desirable features, unless you give the organization the very best possible conditions of physical culture.

It is not for me to-night to enter further upon this physiological argument, than to present the necessity of free air and sunlight. From these come the brilliant colors of your flowers. Let the light of the sun paint the roses upon your children's cheeks. Let the light of the sun come upon these young blossoms as you do upon those in your conservatories. Let the beautiful solar ray the chemistry of the sunbeam work upon your children, and procure health and loveliness even though it may at the same time work upon your fine damask curtains and carpets, and perhaps fade their color and put them into your children's cheeks and lips. Give them sunlight, give them air, give them exercise, and when you fill their minds with astronomy, don't forget to show them the stars. Don't forget to bring them face to face with the glittering suns. Don't forget to take them to the mountains. Don't be afraid of the fresh air and the sunshine. Never be afraid of nature. It is by these efforts and training that your wonderful students of Germany, your brilliant self made men of America have been not only physically strong but giants, giant's in mind and strength of form.

There are special conditions of intellect that are fed and sustained by morbid conditions of the body.

But one element is only developed at the expense of a truly harmonious condition as in the gymnast and the athlete. But in the true development, brain and muscle must go hand in hand, a harmonious balance between the two produces the harmonious man.

Hitherto, I have only spoken of the man, I have something to say of the other half of creation which takes its place by the side of man. Before I speak of that, however, I will point to the other deficiency in our systems of public training to which I called your attention—it is Christianity wrapped up in the form of good manners. It may seem very strange, but to my mind the best Christian is that man or woman who is the most truly courteous. There you see the expression of that self sacrifice for which I plead. Good manners is respect for the feelings of others, respect for the feelings of others is living under the influence of the golden rule, that is Christianity. We prate very largely of Christianity in some of our schools. I could point, you to three or four divinity schools or colleges. I believe they give them all that title. There is one ancient college, a very stately one at Cambridge. On one occasion I was invited to deliver a course of lectures beneath the shadow of this reverend divinity school. I was told very large audiences would come to listen to me, and with expectation that I should receive from them something more of courtesy than I would expect among the children of your public schools, I very gladly accepted the invitation. A resident of the place warned me and assured me that no woman who respected herself, much less a lady could speak in that place, subject to the presence of the students of that divinity school. Manners were not taught there, but Christianity.—that pure gentle Christianity which prefers another before one's self, which takes the lowest place at the table, whilst there is some one more worthy, but this was not the Christianity taught there. I was warned that these divinity students would be likely to mob me. Would it be altogether wrong to have a new chair to teach the practical Christianity of good manners? I think you would find the result would be much more satisfactory, and when your young children either in public schools, or your children of larger growth in those institutions which grind out divinity students, I would just intimate that there is such a thing in religion as kindness to one another. We might set to work to teach them that this spirit of kindness, that tender respect for the feelings of others which is never heeded in those wild passionate acts which are so much admired in young America as pluck, spirit. We would teach the child that kindness of spirit and self respect that first teaches the child to elevate itself and then leads it to elevate others. The talent of the child will ever be awakened and its genius will express itself better in the spirit of kindness. It has been well said that we need this kind of training in our families too. I admit this, but we cannot afford to neglect it anywhere.

I would now speak on the subject of our young girls. I knew a most estimable lady of the family of Sedgwicks, one well known as a reformer who has devoted herself for many years in an attempt to educate the children of the streets. She failed because she found the effort was utterly impossible, beginning with effects and not causes. She could not see the causes; I could. The result was, however, this, as I think some of your city missionaries will tell you, that the causes lie farther back; the children of our city streets are already old in crime. This is a very hard thing to say, but it is one that is well known now.

There are in Brussels, many large manufacturies, but one in particular I will call your attention to, the principal of which employs a large number of young persons. Being a reformer and able to pay for the experiment he employed young girls and young lads. He found that he was tormented with the very worst character in Brussels. It is impossible, he said to describe the feelings of discouragement which were constantly oppressing me, when I realized the licentiousness of these young people.

It seemed to me that I had been unfortunate in obtaining the very worst characters, and dispositions in the city. He determined, however, to try the experiment. They were placed so as to work together, (the girls were paid the same wages as the boys) they were perpetually in each others society. All depravity ceased. About six years had passed when I visited the manufactory. He declared that the girls had become modest and well behaved, the boys were quiet and orderly. So successful was the experiment, that it was extended to other places. I ask your attention to this on the ground of morality and justice. I find that up to a certain age, say six or seven years, the children have been associated and they are always the better for it.

After this, our girls are taught to display themselves, in every possible manner, so as to fit them for the matrimonial market. Why should we thus treat the one different from the other, and not give them equally the means of intellectual culture? Why deprive your girls of these opportunities of education? Let them be educated together. The girls will acquire knowledge just as readily as the boys, and it will be of equal value to them. I know that you will open up by this means treasures of intellectual worth which you have never dreamed of. The power of woman is now from time to time exhibited. Give your girls an equal chance with the boys, place them together in their studies and their labors, and you will find the development of genius in the one as in the other. I am sure if you do this you will break down the barriers of that which is so constantly sounded in our ears—impropriety. We shall have a more wholesome condition of society, by rendering this justice to our girls.

I have one more point to advance. It is to the Spiritualists. I desire to bring the young people together in the faith that we have adopted. You have realized not only the value and beauty of Spiritualism, but also the power which it has given you to shake yourselves loose from the errors and superstitions and false dogmas of early education. You have felt the cramping influence of those errors; you have realized the proscriptive ban beneath which you struggled, when the chains of superstition were around your necks. I have rejoiced, therefore, when I saw the most practical effort that the Spiritualists have yet instituted—the Childrens' Progressive Lyceum—in which the object is the teaching of physical culture, with ideality, all the powers of the child—calling forth ideas from your children. I rejoice to see such a system, borrowed from the sweet homes of the spirit world, where I see the teachers engaged among the children, and the thoughts are placed before their young spirits by these, and they come back here and give us a model.

I have seen in some places that the Lyceums were fading and waxing cold, dying out, the fire being quenched in the leaders. What can we expect of the children if our older people do not sufficiently appreciate this to make great sacrifices?

Another point I notice—I find that very few of the Spiritualists' children attend the Lyceums, very many indeed are in the churches. I have questioned my Spiritualists friends in regard to this, and they have answered me that their children prefer to go to church and to Sunday school, and, of course, the parents' experience goes for nothing in this respect. The fact that they have lived some few years longer amounts to nothing. Is it nothing to us that they should take upon themselves the shackles which we have broken after so much suffering. I have heard my spiritual friends reason thus. I have heard but one plea, and that is, our children can not bear this reproach. We therefore excuse them and let them go whither they please and seek what companions they choose.

I remember how brave Martin Luther, four hundred years ago took such a bold and faithful stand on this subject of education. He appealed to them to know if their children were in danger of being torn by wild beasts whether they would look on supinely.

Spiritualists, you know that this is true, these things echo again and again as the voices of the spirits come back to us from those who have realized them in that better world. When you know that it is not for to-day, nor to-morrow, but for eternity that you are working. I am pleading to you to-night to lay the foundation for a nobler and better system of instruction for the generations that are to follow you. Do you not think it worth while to commence by embracing Spiritualism—not only as a belief to live up to, but as something worthy of suffering for? supposing our children have to endure the jeers and sneers of companions, can you not give them strength to bear this so that they will grow up and be strong men and women, even from their earliest years? Let them march on through the Spiritual Lyceum. Let them act as little martyrs, it will prepare them for the harder conflicts of life better than in any other way.

Spiritualists, the thoughts I have placed before you this night, may not appear to be practical, but it seems to me they are. I think that the young people of the present generation have very large demands to make at the hands of the Spiritualists. It seems to me that you of all others, have received the ten talents; that you of all others should render them back in your young people. I have seen in Spiritualism such broad and beautiful schemes for humanity that I had hoped and promised myself many great and good things, and when the Childrens' Progressive Lyceum sprang up amongst you there was a seed planted whose blossom was to go down to all eternity.

Shall it die out? It rests with yourselves, if you are not strong enough to protect your religion will you deny it to the young people in your midst, the men and women of the next generation?

For the Religio-Philosophical Journal.

Singular Fulfillment of a Dream.

BRO. S. S. JONES:—I wish through the columns of the JOURNAL, to call the attention of the curious in psychological lore, to the following dream and its remarkable fulfillment, which I had from the lady's own lips, she being the wife of the writer's friend, and whose reputation for veracity is not questioned.

The time of its occurrence was about the beginning of last December and on awaking the following morning, she told her husband that they were going to receive a box of presents from some of their friends, that in the "vision of the night," she had seen them packing the different articles in a box to send to them and even named several of them, but whether her friends or his, did not appear. The lady isn't mediumistic nor clairvoyant, nor does she even claim to be a Spiritualist, although her husband is.

But in the course of two weeks her dream was verified to the letter. The box arrived and was found to contain the articles she had in her dream seen placed in it, and which she subsequently so exactly described.

But what is most singular, the donors proved to be her husband's friends instead of her's who lived hundreds of miles away, and with whom she was very little if any acquainted, forbidding the supposition of any "telegraphic lines" of sympathy existing between them.

In narrating the above, I have aimed merely to give the facts leaving comments and conclusions for others. O. W. BARNARD.

Mantino, Ill., April 1st, 1870.

AN EXTRAORDINARY STORY.

A GHOST APPEARS AT ROCHESTER.

From the Savannah, Mo., New Era.

An extraordinary spirit or ghost story has been creating considerable excitement in this neighborhood, it being reported that a spirit had made its appearance at the residence of Mr. Harry Long, living about two miles north of Rochester and on the west bank of the Platte river.

It was reported also that the spirit (we shall call it a spirit for the sake of a name) had conversed freely with different persons and that it was invisible. Your correspondent wishing to ascertain how far these reports were true and the origin of them, visited Mr. Long and gathered the following facts from him.

On Friday, April 1st, a low whistling sound was heard about the house, which increased so much at night that Mr. Long began to search about the house, supposing the sound to proceed from some wild beast; but after a careful search nothing had been found. The family was up nearly all night endeavoring to find where the sound proceeded from. It was ascertained on the following day that the sound was near a little son of his, nine years old, and that whenever he moved, it moved, and never appeared to be separated from him while there. At first Mr. Long said nothing about it to any one; but as it did not depart, he told the immediate neighbors. On the Monday following, several persons being present, it became very talkative and continued so until its departure, which was on the following Saturday.

Among other things communicated by it, Mr. Long relates in substance as follows:

Its name is Wm. Phillips, was murdered in Indiana, by two persons, and has a son in St. Louis, twenty-two years old, a boss carpenter and named Wm. Phillips. Also that Dr. Mann, a former resident of Savannah, was murdered in Texas by Federal soldiers for the sum of sixteen hundred dollars ($1600).

On being asked its object in coming there it replied, it come for the young man who worked there. It is said to have upset an inkstand when requested to write; to have taken money from the hand of the boy and replaced it; and to have thrown a fiddle across the room, when requested to play.

The young man spoken of is named Cyrus Floyd, and has lately come to this county from Virginia, but from what part of that State he does not seem to know or will not tell. He could not be induced to stay there longer on any condition.

That Mr. Long is trying to deceive the people, no one acquainted with him will believe. He does not believe in spirits, ghosts or anything of the kind. He does not attempt any explanation, in fact does not know what to think about it. A number of persons who visited him and heard the spirit, accused Mr. Long or his little boy of being a ventriloquist, but this is not the case.

That Mr. Long tells the truth, numerous witnesses will testify. I do not believe in ghosts, witches, hob-goblins or spirits of any kind. I send this account without endorsing the opinions entertained. No one can suggest a satisfactory explanation. It is a mystery, and perhaps, always will be. B.

Concerning Women.

Two-thirds of the New York pickpockets are girls under twenty years of age.

Grace Greenwood is in favor of giving the ballot to every woman who owns a sewing-machine or wash-tub, and knows how to use them.

Prevost Paradol, the eminent French academician, has recently published a pamphlet in favor of giving the right of suffrage to women.

It is said that the great Chinese philosopher, Confucius, was divorced after four years of married life, "that he might have more time for study and the performance of his public duties."

The British government has purchased for distribution, paying the author $500, a novel, called "The Bride's Mission," written in Hindostanee, and calculated to promote the cause of female education in India.

Burlington University, Iowa, which has lately appointed Mrs. M. A. P. Darwin, A. M., a graduate of Oberlin, as Professor of Rhetoric and Logic, is under Baptist control. There are six professors, no debt, and $20,000 as the beginning of an endowment.

"Woman's rights" seem to be making way in England. Mr. Jacob Bright, Sir Charles Dilke and Mr. Eastwick, three gallant knights, have assumed the championship of the cause, and have introduced a parliamentary bill to "remove the electoral disabilities of women."

PRICE-LIST OF BOOKS.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price	Postage
Artificial Somnambulism. By Dr. Fahnestock	1,50	20
A Revelation of Departed Spirits among the Shakers,	25	02
Alice Vale, a Story for the times, by Lois Waisbrooker,	1,25	16
American Crisis, by Warren Chase	20	02
Answers to Ever Recurring Questions, a Sequel to The Penetralia, by A. J. Davis	1,50	20
Apocryphal New Testament	1,25	16
A Peep into Sacred Tradition, by Rev. Orrin Abbot. Paper	50	02
Age of Reason, by Thomas Paine. Cloth	50	04
A Woman's Secret, by Mrs. C. F. Corbin	1 75	20
A Lecture in Rhyme—The Past, Present and Future, by Mrs F A. Logan	15	
Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle	1,25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle	1,25	20
A B C of Life, by A. B. Child	25	02
Arabula, or the Divine Guest, by A. J. Davis	1,50	20
After Death, or Disembodied Man, by Randolph	1,00	08
Approaching Crisis, by A. J. Davis	1,00	16
Apostles, [translated from the French] by Renan	1 75	20
A Stellar Key to the Summer Land by A. J. Davis	1,00	16
Astro Theological Lectures by Rev. Robert Taylor	2.00	24
A Kiss for a Blow, a Book for children by H. C. Wright, small edition	63	12
Large do	1,50	12
Antiquity and Duration of the World by G. H. Toulmin, M. D	25	2
A Roman Lawyer in Jerusalem in the first century by W. W. Story	15	2
Biography of Satan, By K. Graves Price 35 Cents		02
Better Views of Living, by A. B. Child	1,00	12
Biography of Satan, by K. Graves	25	02
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1,25	16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen	2.00	24
Book of Poems, by J. Wm. Van Namee. Cloth	75	8
Branches of Palm, by Mrs J. S. Adams, a book for every Spiritualist	1.25	16
Be Thyself, by Professor W. Denton	10	2
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M. M. D. Paper	1,00	08
Cloth	1,50	16
Combes' Constitution of Man	1,75	16
Common Sense Thoughts on the Bible, by William Denton	10	02
Cosmology, by G. W. Ramsey, M. D	1,50	20
Common Sense, by Thomas Paine	20	02
Christ Idea in History, H. Tuttle	1,25	16
Chester Family, or the Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by H. C. Wright	1,00	12
Christ and the people, by A. B. Child, M.D	1.25	16
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	02
Davenport Brothers, their Remarkable and Interesting History	1,50	20
Day of Doom, A Poetical Description of the Great and Last Judgment with other poems, from the sixth edition of 1715	1,00	12
Devil's Pulpit, by Rev. Robert Taylor, with Sketch of the Author's Life	2,00	20
Dawn. A Novel of intense interest to progressive people	1.75	24
Dealings with the Dead, by P. B. Randolph	75	12
Death and the After Life, by A J. Davis, paper 50, postage 4, cloth	75	12
Errors of the Bible. Demonstrated by the Truths of Nature. By Henry C. Wright. Paper, 35 cts; postage, 4 cts. Cloth	50	8
Exeter Hall, a Theological Romance	75	08
Empire of the Mother, over the Character and Destiny of the Race, H. C. Wright paper	50	04
Cloth	75	12
Electrical Theory of the Universe, by J. S. Mackintosh	1.25	16
False and True Revival of Religion, by Theodore Parker	10	02
Footfalls on the Boundary of Another World, by Robert Dale Owen	1,75	24
Familiar Spirits and Spiritual Manifestations, by Dr. Enoch Pond	20	2
Free Love and Affinity, by Miss Lizzie Doten	10	2
Free Thoughts Concerning Religion, or Nature v s Theology, by A. J. Davis	20	2
Fugitive Wife, by Warren Chase. Paper	30	4
Festival Night, an Inspirational Poem, Mrs. M. J. Wilcoxson, Medium	8	2
Gazelle, a Tale of the Great Rebellion, by Emma Tuttle	1 25	16
Gist of Spiritualism, by Warren Chase	50	04
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol. 1 The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4, The Reformer: Vol. 5, The Thinker. Each	1,50	20
Gymnastic Manual for Teachers and Students	10	2
God Idea in History, by Hudson Tuttle	1,25	16
Harbinger of Health, by A. J. Davis	1,50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis, Paper	40	6
Cloth	75	12
History and Philosophy of Evil, by A. J. Davis Paper	40	4
Cloth	75	12
Hayward's Book of all Religions, including spiritualism	2,00	24
Holy Bible and Mother Goose, by H. C. Wright	25	02
History of Moses and the Israelites, by Munson	1,00	16
How and Why I became a Spiritualist	75	22
Helen Harlow's Vow, By L. Waisbrooker	1 50	20
How to Bathe, by E. P. Miller, M. D., paper	40	4
Cloth	75	12
Hedged In, by Elizabeth Stuart Phelps, author of Gates Ajar	1,50	16
History and Philosophy of Marriage, or Polygamy and Monogamy compared	1,25	16
History of the American Civil War, by J. W. Draper, M. D, L. L. D., complete, in 3 vols. of about 600 pages each. Cloth, per volume	3,50	44
History of the Intellectual Development of Europe by J. W. Draper, M. D, L. L. D, cloth	5,00	60
Human Physiology, Statistical and Dynamical or the Conditions and Course of the Life of Man, by J. W. Draper, M. D, L L, D, 650 pages, cloth 5.00 sheep	5,50	60
History of the Earth's Formation, through the Mediumship of M. S. Walrath, 8 vo. 688 pages	4,00	52
Important Truths, a book for every child	20	2
Is the Bible Divine? by S. J. Finney, paper	25	2
Cloth	60	12
Is there a Devil? The argument Pro and Con	25	2
Inquirer's Text Book, by Robert Cooper	1.25	16
Is it I? A Book for Every Man, by H. R. Storer, M. D., paper	50	4
Cloth	1,00	8
Instructive Communications from Spirit Land, Mrs. M. S. Park, Medium	1 25	16
Incidents in my Life, by Dr. D. D. Home, Introduction by Judge Edmonds	1,25	16
Infidel, or Enquirer's Text Book by Robert Cooper	1,25	16
Jesus of Nazareth, by Alexander Smyth	1,50	20
Jehovah Unveiled, or the Character of the Jewish Deity Delineated	35	4
Joan of Arc—A Biography, translated from the French, by Sarah M. Grimkee	1,00	12
Kidder's Secrets of Bee Keeping. Price, paper bound 50 cents. Board bound	75	08
Koran, with explanatory notes, by George Sale 8 vo. 670 pages, best edition yet published	3,00	40
Life Line of the Lone One, by Warren Chase	1,00	12
Life's Unfoldings	30	2
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale	1,00	16
Life of Jesus, by Renan	1 75	20
Love and its Hidden History, by Count De St. Leon	1,25	16
Life of St Paul, by Renan	1,75	20
Life in the Beyond, an Undeveloped Spirit's History, F. H. Smith, medium	10	2
Lyric of the Golden Age, by T. L. Harris	2,00	20
Legalized Prostitution, or Marriage as it is, and as it Should Be, by C. S. Woodruff, M. D	1,00	16
My Love and I, by Abby M. Laflin Ferree	50	2
Magic Staff, an Auto-Biography of A. J. Davis	1,75	24
Manomin, by Myron Coloney	1,00	12
Marriage and Parentage, by Henry C. Wright	1,25	20
Ministry of Angels Realized, by A. E Newton	20	2
Morning Lectures (Twenty Discourses) by A. J. Davis	1,75	20
Midnight Prayer	5	2
Moses and the Israelites, by Merritt Munson	1,00	16
Mrs. Packard's Prison Life	1,50	24
small edition	1,00	08
Manual for Children, (for Lyceums,) by A. J. Davis, Cloth	80	8
Morocco, gilt,	1,00	8
Abridged edition	40	4
My affinity, and other Stories, by Lizzie Doten	1,50	20
Modern American Spiritualism 1848 to 1868, by Emma Hardinge	3.75	44
Man's Rights, or how would you like it, by Annie Denton Cridge	15	2
Man and his relations, by Professor S. B. Brittan	4,00	40
Nature's Divine Revelations, by Andrew Jackson Davis	3 50	48
New Testament Miracles, and Modern Miracles, by J. H. Fowler	75	4
Night Side of Nature, by Crow	125,	20
Our Planet, Geology by Denton	1,50	20
Optimism, The Lesson of Ages	75	12
Persons and Events, by A. J. Davis	$1,50	20
Pre-Adamite Man, by Randolph	1,50	20
Physiology of Woman by C. Morrill, M. D	1,50	20
Planchette—The Despair of Science, by Epes Sargent	1,25	16
Real Life in Spirit Land given Inspirationally by Mrs. Maria M. King	1,00	16
Rebecca, or Woman's Secret	1.75	20
Rules for forming Spiritual Circles, by Emma Hardinge	10	2
Sexual Physiology, by A. T. Trall, M. D	2.00	20
Strange Visitors, Dictated through a clairvoyant	1.50	20
Spiritual Harp	2.00	24
Sequel to The Love Life, by the Spirit of Dr. E. K. Kane	20	2
Spiritual Tracts by Judge Edmunds	20	4
Self Abnegationist; or the true King and Queen, by H. C. Wright, Paper	50	6
Cloth	75	12
Spiritnelle, or Directions in Development, by A. M. Laflin Ferree	30	2
Self-Contradictions of the Bible	25	2
Sexology as the Philosophy of Life, by Mrs. E. O. G. Willard	2,00	24
Six Lectures on Theology and Nature, by Emma Hardinge, Paper	75	
Cloth	1.00	
Soul of Things, by William and Elizabeth Denton	1,50	20
Spirit Manifestations, by Adin Ballou	75	12
Spirit Mysteries, by A. J. Davis	1,50	20
Sense and Nonsense, S. M. Landis, M. D	2,00	20
Seers of the Ages, by J. M. Peebles	2,00	32
Strange Visitors. Dictated through a clairvoyant, by spirits	1.50	20
The Dynamic Cure, by Leroy Sunderland	$1,00	12
Tale of A Physician, by A. J. Davis,	$1,00	16
The Future Life, by Mrs. Sweet,	1,50	20
The Question Settled, by Moses Hull,	1,50	16
The Gates Wide Open, by George Wood,	1,50	20
The Gates Ajar, by Miss. E. S. Phelps,	150	16
The Three Voices	1,25	10
The Orphan's Struggle, by Mrs. H. N. Green,	15	
The Pearl Diver by Dr. G. W. Kirby	15	
The Gospel of Good and Evil, by Silver	1,50	16
The Trance, by Leroy Sunderland	1,50	16
The Great South-West, by W. Nicolay	1,00	16
The Merits of Jesus Christ and the Merits of Thomas Paine as a substitute for merits in others. What is the difference between them? H. C. Wright	25	2
The Philosophical Dictionary of Voltaire. Fifth American edition, 876 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition, which sells for $10 00	5,00	60
The Diegesis, by Rev Robert Taylor, written by him while imprisoned for blasphemy. This work is a history of the origin, evidence, and early history of Christianity	2,00	32
The Inner Mystery, an Inspirational Poem by Lizzie Doten	25	02
The Deluge, William Denton	10	2
The Ignorant Philosopher, Voltaire	25	2
The Woman who Dared, by Epes Sargent	1.50	20
Teological and Miscellaneous Writings of Thomas Paine	2.00	24
The System of Nature, or Laws of the Moral and Physical World, by Baron D' Holbach	2.00	24
Underhill on Mesmerism, Post-paid	1.50	
Unhappy Marriages, by A. B Child	30	2
Unwelcome Child, by Henry C. Wright, Paper	35	4
Cloth	60	12
Vital Force, how wasted and how preserved, by E. P. Miller, M. D. Paper, 50 cts.; Cloth,	1.00	12
Volney's Ruins; or Meditations on the Revolutions of Empires, with Biographical notice by Count Daru	1,00	12
Voices from Spirit-Land through N. F. White	62	12
What is Right, William Denton	10	2
Whatever is, is Right, A. B. Child, M, D	1,25	16

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express as MAY BE DESIRED. If sent by mail, one fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

AGENTS WANTED

FOR

ZELL'S ENCYCLOPEDIA,

Now being issued in tri-monthly parts, at 50 cents each. Fifty parts in all.

The BEST, LATEST and CHEAPEST ever published, is not only a COMPLETE ENCYCLOPEDIA, written since the WAR, hence the only one having any account of the LATE BATTLES, and those who fought them, but is also a thorough and

COMPLETE LEXICON,
A GAZETTEER OF THE WORLD,
A BIOGRAPHICAL DICTIONARY,
A BIBLICAL DICTIONARY,
A LEGAL DICTIONARY,
A MEDICAL DICTIONARY,

and the only book containing all those subjects with more than 20,000 ILLUSTRATIONS on every variety of subject.

VIEWS OF CITIES, PUBLIC BUILDINGS, PLANTS, ANIMALS, MACHINERY, GREAT MEN AND WOMEN, ETC.

Total cost, bound, to SUBSCRIBERS ONLY, $35,50, a saving of more than $100 over other similar works.

A 50 cent specimen number containing 40 pages and 78 pictures, will be sent free for 10 cents, Agents and Canvassers wanted. Sold only by subscription.

Address Zell's Encyclopedia, 99 West Randolph Street Chicago, Ill,

Vol 7 no 25 9t

GO TO THE BEST!

BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.

All the Departments are Full and Complete.

The largest, "and universally acknowledged to be the most thorough Institution of the kind in the country."

Book-Keeping, Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Telegraphing, Business Practice, Political Economy, Banking, Orthography, Customs of Trade, etc., thoroughly taught and illustrated.

This is the MODEL TRAINING SCHOOL for BUSINESS of the country, having the largest corps of Professors and Teachers, and the greatest number of students in attendance of any Institution of the kind in America.

The PENMANSHIP DEPARTMENT of this Institution has a wide reputation for its completeness and thoroughness of instruction. Teachers of Penmanship can here perfect themselves for the most artistic execution of penwork of all kinds.

ALL GO TO CHICAGO.

YOUNG MEN flock to this Institution from all parts of the United States and the Canadas.

MR. H. B. BRYANT, the founder of the Chain of Colleges, gives his whole attention to the Chicago School,—having transferred his interest in all other Colleges to other parties, he is prepared to make this the great Practical Business Training School of the age.

☞ Send for the Chicago Courier, the organ of the Institution.

For further information, please call at the College Office, or address for College Paper, Circulars, Specimens of Penmanship, etc.

BRYANT & STRATTON,
CHICAGO, ILL.

Vol. 7, No. 20—3mo.

PAINTS for FARMERS and others. The Grafton Mineral Paint Co. are now manufacturing the Best, Cheapest and most Durable Paint in use; two coats well put on, mixed with pure Linseed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to suit the taste of the consumer. It is valuable for Houses, Barns, Fences, Carriage and Car makers, Pails and Wooden-ware, Agricultural Implements, Canal Boats, Vessels and Ships' Bottoms, Canvas, Metal and Shingle Roofs, (it being Fire and Water proof.) Floor Oil Cloths, (one Manufacturer having used 5,000 bbls. the past year), and as a paint for any purpose is unsurpassed for body, durability, elasticity and adhesiveness. Price $6 per bbl. of 300 lbs., which will supply a farmer for years to come. Warranted in all cases above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark, Grafton Mineral Paint. Persons can order the Paint and remit the money on receipt of the goods.

I W. Hathaway, 39 State Street Chicago, Ill.

Vol, 7 No.- 20—6 mo

MEDICAL.

OPIUM HABIT cured without pain or suffering," by an entirely new discovery. Dr. S. B. Collins, LaPorte, LaPorte County, Ind., cures the worst forms of the habit in from three to nine months, or according to the quantity or length of time the patient has used the soul-destroying poison. For full particulars of the above facts—inclose a three-cent stamp and send for his pamphlet and certificates of cures, so you can write to those who have been cured. Patients can be cured and attend to their daily occupations. Opium, morphine and laudanum, discontinued at once without any prostration, pain or uneasiness. All correspondence strictly confidential if requested. Office, first floor, north end of First National Bank Building. (P. O. Box, 1021.)

No 25 vol 7 3m

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞ Good mediums always in attendance.

RAIL-ROADS.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

	Leave.	Arrive.
Cedar Rapids	8:15 a. m.	*6:50 p. m.
Pacific Fast Line	10:45 a. m.	3:25 p. m.
Pacific Night Express	‡11:00 p. m.	‡7:00 a. m.
Dixon Passenger	*4:00 p. m.	*11:10 a. m.
Freeport Line.		
Freeport Passenger	*9:00 a. m.	*2:30 a. m.
Freeport Passenger	*9:45 p. m.	*3:00 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation,	*6:10 p. m.	*6:50 a. m.
Wisconsin Division—Depot corner of Canal and Kinzie street.		
Mail Passenger	10:00 a. m.	7:15 p. m.
Night Passenger	*5:00 p. m.	6:30 a. m.
Janesville Accommodation	*3:00 p. m.	2:00 p. m.
Woodstock Accommodation	5:30 p. m.	9:00 p. m.
Milwaukee Division—Depot corner of Canal and Kinzie streets.		
Day Express	*9:45 a. m.	*10:45 a. m
Rosehill, Calvary and Evanston	*1:30 p. m.	4:00 p. m
Afternoon Express	*5:00 p. m.	7:30 p. m
Kenosha Accommodation	*4:15 p. m.	9.10 a m
Waukegan Accommodation	*5:25 p. m.	8:40 a m
Waukegan do	*6:10 p. m.	*8:10 a. m
Milwaukee Accommodation	*11:00 p. m.	5:45 a. m

GEO. L. DUNLAP, Gen'l Sup't.
H. P. STANWOOD, General Ticket Agent.

Chicago, Rock Island and Pacific Railroad.

	Leave.	Arrive.
Express and Mail	10:00 a. m.	†4:30 p. m.
Peru Accommodation	‡11:00 p. m.	7:00 a. m.
Night Express	4.30 p. m.	*9.50 a. m.

A. H. SMITH, Gen'l Passenger Agent.
E. ST. JOHN, Gen'l Ticket Clerk.
P. A. HALL, Ass't Gen Superintendent.

Michigan Southern Railroad

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

	Leave.	Arrive.
Mail	*6:00 a. m.	8:40 p. m.
Special N Y Express	*6:00 a. m.	*10:00 p. m.
Pacific Express (daily)	4:45 p. m.	9:00 a. m.
Night Express	*‡9:00 p. m.	†6:30 a. m.
Detroit Line.		
Day Express via Adrian	*6:00 a. m.	8:40 p. m.
Night " " "	*‡9:00 p. m.	*‡6:30 a. m.

F. E. MORSE, Gen'l Pass. Agt., 56 Clark st., Chicago.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

	Leave.	Arrive.
Mail	*4:30 a. m.	6:15 p. m.
Day Express	*8:00 a. m.	6:30 a. m.
Fast Line	4:45 p. m.	9:00 a. m.
Night Express	9:00 p. m.	10:00 p. m.
Valparaiso Accommodation	4:50 p. m.	8:40 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Illinois Central—Depot, foot of Lake street.

	Leave.	Arrive.
Cairo Mail	*8:30 a. m.	*9:30 p. m.
Cairo Express	†9:30 p. m.	*8:20 a. m.
Keokuk Day Passenger	*8:30 a. m.	*9:30 p. m.
Keokuk Night Passenger	*9:30 p. m.	*8:20 a. m.
On Saturdays this train will leave at	4:50 p. m.	
Champaign Passenger	*4:50 p. m.	*9:45 a. m.
Hyde Park and Oak Woods	*6:20 a. m.	*7:45 a. m.
" " " "	*8:05 a. m.	*9:30 a. m.
" " " "	*12:10 p. m.	*1:40 p. m.
" " " "	*3:00 p. m.	*5:15 p. m.
" " " "	*6:10 p. m.	*7:25 p. m.
(St. Louis through trains.)		
Day Express	*8:30 a. m.	*9:30 p. m.
Fast Line	†9:30 p. m.	*8:30 a. m.

M. HUGHITT, Gen'l Supt.
W. P. JOHNSON, Gen'l Passenger Agent.

Chicago, Burlington and Quincy

	Leave.	Arrive.
Mail	†7:45 a. m.	6:15 p. m.
Day Express	*10:00 a. m.	*4:05 p. m.
Hinsdale Accommodation	*12:30 p. m.	3:00 p. m.
Afternoon Passenger	*3:30 p. m.	*9:50 p. m.
Aurora Passenger,	*5:30 p. m.	*8:35 p. m.
Hinsdale Accommodation	*6:00 a. m.	*7:15 p. m.
Night Express	‡11:30 p. m.	†6:00 a. m.

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Chicago and St. Louis—Depot, corner Madison and Canal sts.

	Leave.	Arrive.
Day Express	*10:00 a. m.	*9:00 p. m.
Joliet Accommodation	*4:00 p. m.	9:45 a. m.
†Night Express	7:00 p. m.	*12:05 p. m.
Lightning Express	‡11.00 p. m.	*7:00 a. m.

T. B. BLACKSTONE, Pres. & Gen'l Superintendent.
A. NEWMAN, Gen'l Pass. Agt., Office 55 Dearborn st.

Columbus, Chicago & Indiana Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Central Railway Co's.)

	Leave.	Arrive.
Cincinnati Express	*6:45 a. m.	*8:25 a. m.
Columbus Express	†6:45 p. m.	*2:30 p. m.
Cincinnati Night Express	†7:45 p. m.	*9:30 p. m.
Columbus Night Express	†7:45 p. m.	

H. E. SCOTT, Gen'l Pass. Agt., Ticket Office Corner Randolph and Dearborn streets.

Michigan Central Railroad—Union Depot, foot of Lake street.

	Leave.	Arrive.
Mail Train	*6:00 a. m.	*6:50 p. m.
Day Express	*8:00 a. m.	*10:00 p. m.
Atlantic Express (daily)	‡4:45 p. m.	†*9:00 a. m.
Night Express	†*9:00 p. m.	†6:30 a. m.
Kalamazoo Accommodation	4:00 p. m.	*12:00 a. m.
Cincinnati and Louisville Trains		
Mail and Express	*6:00 a. m.	*10:00 p. m.
Evening Express	‡4:00 p. m.	†6:30 a. m.

HENRY C. WENTWORTH, General Passenger Agent.
H. E. SARGENT, Gen'l Superintendent, Chicago.

*Sundays excepted. †Mondays excepted. ‡Saturdays excepted. §Mondays excepted.

CHICAGO, DANVILLE AND VINCENNES RAILROAD.

Milwaukee Depot—Corner Canal and Kinzie sts., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsted and Carroll sts.

	Leave.	Arrive.
Mail Train Chicago time,	3:45 p. m.	9:15 a. m.

NORWAY OATS
WANTED NEXT YEAR.

Few farmers realize the magnitude of the Oat Crop in the United States, and some suppose the abundant harvest of another season will overstock the market with this seed. We call the attention of all such to the following figures, from the last report of the Commissioner of Agriculture, showing the seed required by a few States only:

Illinois requires over two million bushels.
Pennsylvania requires over three and a half million bushels.
New York requires over two million bushels.
Ohio requires over over one and a half million bushels.

The above four States alone will take more than will be for sale next year. In addition to the home demand our agent now in Europe writes us that not less than two million bushels will be readily taken there at any reasonable price. Let every farmer buy seed now who wishes to grow a profitable crop, and be sure to take our bill with trade mark stamped, to enable him to show the genuineness of his crop. So much counterfeit seed is being sold, that this will be more than ever necessary next year. Our price is $7 50 per bushel; half bushel, $4; peck, $2,50; or 2 lb. by mail $1, postpaid. Money must accompany all orders. It is better for every man to buy his seed and take his chances for the full price in selling, but those desiring to grow seed for us on contract may address us for terms. Our new illustrated circular free to all who send for it.

D. W. RAMSDELL & CO.

218 Pearl St., N. Y., or 171 Lake Street, Chicago Ill.

v8n5 2t

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOURNAL, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and at regular rates there-after.

OSAGE ORANGE HEDGING,

It is no longer a problem to be solved that Osage Orange Hedge is the cheapest and best fencing for all prairie lands. There is no difficulty in cultivating the hedge from the seed; in three years time, so as to make a fence that will protect the enclosure from all animals from the size of a rabbit to the largest of domestic animals.

Now is the proper season of the year for every farmer to lay in sufficient seed to build all the fences he wants.

Full instructions for preparing the seed and the ground will accompany each package.

Any quantity will be furnished of the very best quality, [new seed gathered by Dr A. Pitts, of Waco, Texas, during the last year, warranted to be of the very best quality,] will be sent by mail in four pound packages, postage prepaid, on receipt of $8,00.

Address J. C. Bundy, 189 South Clark Street, Chicago, Ill.

ORTON'S PREPARATION.

PATENTED JUNE 14, 1869.

The Appetite for Tobacco Destroyed.

LEAVE OFF CHEWING AND SMOKING THE POISONOUS WEED TOBACCO;

One of the greatest discoveries of the age!

No humbug!

A Cure warranted if used according to directions, or the money refunded.

Read the Evidence.

CERTIFICATES.

The following are a few selected from the multitude of certificates in our possession.

[Our certificates of cure are not like many certificates of the day, manufactured to SUIT, bearing false and fictitious names for the purpose of deceiving the people, but from living witnesses, men of good standing, who can be found at their places as named by the certificates, men who will bear witness to the truth and nothing but the truth.]

From John A. Kennardy.

Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbug.

John A. Kennardy.

Lamoille, Ill., Feb., 17, 1868.

This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

Frederick Barrett.

Galion, Ohio, Jan., 4, 1870.

Orton's Preparation for curing Tobacco users is genuine. It will cost you less than tobacco while using it, and the only BAD effect resulting from its use will be the reduction of your grocer's profit on tobacco, and yourself freed from a very vile, injurious, and expensive habit.

Rev. Isaac Crouse.

From N. B. Fleming, Harrington, Delaware.

Harrington, Kent Co., Del., Dec., 7 1869.

I hereby certify that I have been an inveterate user of Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outlay of two dollars. CHEAP ENOUGH.

N. B. Fleming.

From Andrew Brown, Esq., Sacremento, Cal.

Sacramento, Cal., July 15, 1869.

After using Orton's Preparation twelve days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for fifty-five years. I think highly of the Preparation.

Andrew Brown.

From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., Feb., 8, 1870.

This is to certify that I had used tobacco for 28 years. I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failed—her own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to fifteen pounds in weight since we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

From J. W. Wilber, Cloverdale, California.

Cloverdale, Cal., Sept., 26, 1869.

Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September, A. D. 1869.

D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870.

CUMBERLAND, ss. Personally appeared, C. B. COTTON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me,

RICHARD K. ROBINSON, Justice of the Peace.

50,000 boxes have been sold! Every box has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to cure!

☞ The law will be promptly enforced against all infringements!

The Price of ORTON'S PREPARATION is $2,00 per box, or three boxes for $5,00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

REMITTANCES.—Send money by Money Order or Registered Letter, either of which all Postmasters furnish. Money sent thus at my risk.

Great inducements offered to Agents.

C. B. COTTON, Inventor and Proprietor,
Portland Maine.

JOHN C. BUNDY, 187 and 189 So. Clark Street, Chicago, Ill., GENERAL AGENT for the West, to whom all Orders, Applications for Agency, etc., should be addressed.

Vol 8 no 3 tf.

Dr. Wm. R. Jocelyn,

The Healer and Clairvoyant, can be consulted at the Merton House, 124, South Franklin, near Washington. (formerly the St. Cloud House.) Dr. Jocelyn has been practicing sixteen years past with success. Address Chicago, Illinois.

Vol. 7. No. 13. tf.

THE EUGENIA and other rubber goods of exquisite workmanship, for gentlemen and ladies' use, can be had at this office. Send for circular, enclosing stamp for return postage.

NEW BOOKS.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

DR. FAHNESTOCK is a thorough believer in spirit communion, and teaches in this work the *modus operandi*, to a demonstration.

The following is the table of contents of this valuable work.

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state.

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Phreno-Somnambulism.

CHAP. VII.—Of the senses: I.—Motion; or, the power to move.

CHAP. VIII.—Of the functions of the faculties. I.—Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.

CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. 1.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8—Judgment, 9.—Imagination, 10.—Will.

CHAP. IX.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer. Mental alchemy or electrifying.

CHAP. X. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicians of Egypt. III.—Of the "mysterious lady." IV.—Of the earth mirrors. First earth glass, Second earth glass. V.—Second sight. VI.—Phantasms.

CHAP. XII.—Transposition of the senses.

CHAP. XIII.—Natural sleep.

CHAP. XIV.—Natural Somnambulism. I.—Trance.

CHAP. XV.—Of Intuition.

CHAP. XVI.—Presentiment or foreknowledge.

CHAP. XVII.—Of interior prevision. II.—Of exterior prevision. III.—Prophetic dreams. IV.—Witchcraft.

CHAP. XVIII.—Sympathy. I.—Clairvoyance. Clairvoyance at a distance.

CHAP. XIX.—Of the sense of hearing.

CHAP. XX.—Of the senses of smell and taste.

CHAP. XXI.—Of the sense of feeling.

CHAP. XXII.—Of the sense of motion. Of their physical strength.

CHAP. XXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambulism upon diseased subjects.

CHAP. XXIV.—Artificial Somnambulism considered as a therapeutic agent.

CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilepsy. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case.

CHAP. XXVI.—Surgical operations.

CHAP. XXVII.—Obstetrical cases. Conclusion.

This valuable work is for sale at this office, at $1.50 per volume, postage 20 cents. See book list in another column. ☞ The trade supplied on reasonable terms.

A BOOK FOR EVERY HOUSEHOLD,

The Chester Family,

OR

The Curse of the Drunkard's APPETITE.

BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drunkenness

The authoress has given her life, for twelve years as a CLAIRVOYANT PHYSICIAN, to the healing of disease. The various incidents of the story are taken from real life, with but a slight coloring of fiction.

Price, $1,00, Postage, 16cts.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago' Ill.

THREE VOICES,

A LIVE BOOK OF POEMS,

BY WARREN S. BARLOW

1st, The Voice of Superstition, gives the biblical contest between the God of Moses and Satan, with numerous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

2nd, The Voice of Nature, proves Nature's God victorious, in over-ruling all for a great and glorious end. Its poetry is beautiful, while its Philosophy is most sublime, argumentative and logical.

3rd, The Voice of a Pebble, teaches, from Nature the individuality of matter and mind.

The Work is sought for, and read by thousands, and is uprooting superstitious error, and scattering truth broadcast on its ruins. It is gotten up in most beautiful style of nearly 250 pages. Price $1,25 postage 16 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

Address S. S. Jones, No. 84 Dearborn street, Chicago, Illinois.

WATERS'

NEW SCALE PIANOS

With Iron Frame, Overstrung Bass and Agraffe Bridge.

Melodeons and Cabinet Organs,

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $45 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters' Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters' Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr. Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory, Mt. Carroll, Ill.

HORACE WATERS, Esq.—DEAR SIR—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Charles Rice, Perth, C. W.

HORACE WATERS, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Piano ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano-Fortes now in our residence (where it has stood for years) of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger indorsement we could not give.—Home Journal.

[illegible]

J WILLIAM VAN NAMEE, Clairvoyant, makes examinations by lock of hair. For terms, particulars etc., address, Elmira, N. Y. Vol 7—No 3 [illegible]

Frontier Department.

BY .... E. V. WILSON

Spiritualism in Moravia, New York.

From reliable authority, we learn the following facts:

There is in M. a family by the name of Andrews. Mrs. A. is of an Irish Catholic family, and her parents live in Auburn, New York. She left her home some years ago, and went out to service, and after a time she became acquainted with, and married Mr. Andrews, and they are now farmers at Moravia, on the Southern Central rail road, running from Auburn to Owego, N. Y. Mrs. A. takes but little interest in Spiritualism or its phenomena, and we are informed that she is entirely conscious during the influence.

Mr. Keeler, a worthy and enterprising citizen of Moravia, has furnished a room for the spirits to demonstrate the facts of immortality, through the mediumship of Mrs. Mary Andrews. There is a sort of bay window in the room, deep enough for the medium to sit down in, and before this window hangs a curtain divided in the centre. Squire M. Warner informs us that the folllowing facts have been witnessed by himself, Mrs. Warner and many others, in the dark, in the light without collusion and in an open room:

1st.—Voices, as of one or more talking in English, in full clear tones.

2nd.—Then Indian voices, with stepping of heavy men on the floor and about the room, independent of the medium.

3rd.—Lights frequently appear, on a level with the chair or table, rising up to the level of the heads of the parties in the room, then explode or expand into a luminous sheet, in which the face of a full grown Indian would appear, distinctly visible to all, at the same time giving a whoop, heard at some distance from the house, with voices talking.

4th.—The spirits commence singing, in a clear sweet voice, when those present would join with the spirits in their songs, hearing, frequently four spirit voices at once.

5th.—Playing on the piano forte in good time, also keeping good time with the piano forte on the guitar.

6th.—On one occasion, the dog lying on the floor under the piano, saw and heard the Indians, and barked at them furiously.

A young lady, niece of Mr. C——y came and held a long conversation with several of her relatives, familiarly as a woman talketh with her friends.

Mr. Crandall, of N. Y., Mr. and Mrs. Cropsey, of Maitland, came and talked with their spirit relatives, friends and old acquaintances, face to face, Mrs. C. shaking hands with many of the spirits.

Mr. Bowlon, of Trumansburgh, N. Y., twenty-five miles distant from M., came for communications from the spirits. While with the medium, his mother came visibly before him, said "Good evening," told where and how she died, and held a very interesting conversation of by gone days with him.

Mrs. Dr. Ally, Mrs. Cropsey and others, told us of many other wonderful things heard and seen.

At McLain, in Tompkins County, we were informed by Mrs. H. the daughter of an old and prominent physician, that she called on this medium, and while there, saw and conversed with her husband who had been in the Spirit World some months, and was not deceived.

We intended to have visited this medium in person, but she was absent on a visit to relatives, but what we have written we think we can prove.

Christians, what are your mediums doing? And will my Universalist correspondent concede that these conversations face to face with immortals;—this shaking hands with angels, is in advance of the Winchester Declaration of Faith? Let the Lord Jesus Christ come down and do these things through our Holy Spirit of God, and then "F. W's. principles of faith" will be equal with our knowledge.

Thus the work goes bravely on.

In Virgil, New York, there was a haunted house. The circumstances are these. Some twelve or thirteen years ago there lived in Virgil a man by the name of Reynolds. As we understood the statement, he resided with a niece of his. Reynolds suddenly died, and his niece became heir to the property. Shortly after the death of Reynolds, the property was sold, and the niece left Virgil for other parts of the "wide, wide world." Soon the property was sold again and again. In the last years of the late war, a poor man accepted a large bounty and entered the army. With his bounty money the soldier bought the Reynolds property, and moved his family on to it. Shortly after taking possession, strange sounds were heard, doors were opened, in fact, the house was declared to be haunted.

Hundreds visited the house and went away relating wondrous stories of what they saw and heard, and the haunted house was the theme of conversation all through the country. Finally, it was resolved to appoint a committee of intelligent men and explode the delusion or clear up the mystery. So an evening was appointed and the committee were on hand, and the examination came off. Here are the results:

Reynolds came and informed the committee that he was poisoned by his niece, and that arsenic was used. When asked what proof he could give, he replied;

"I have now been in the grave seven years. All the flesh is fully decomposed save the stomach and a small portion of the liver, in a fine state of preservation from arsenical poisons."

"How can you prove this fact?"

The answer was:

"I have continually haunted this house since my death, seven years ago. I will cease troubling it and its inmates, on the condition that you exhume my remains and establish the facts as I have told them."

The committee then resolved to institute a rigid investigation. First they procured authority to exhume the body, then the exhumation took place. The body was as described, the stomach and a portion of the liver in a fine state of preservation, all the rest of the flesh gone. The stomach and liver were forwarded to a practical chemist in Manlius, N. Y., who made a careful examination, and reported back that the stomach was poisoned by arsenical poison, and the quantity in the stomach must necessarily kill the being that the stomach belonged to. On receipt of the chemist's examination, the committee repaired to the old home of Reynolds. He came, and seemed satisfied with the result, stating:

"Now that I have proved the facts of how I came to die, I am satisfied, and will refrain from further troubling the house," and from that time out has entirely refrained from troubling the house, its inmates or the neighbors.

On these results being made public, the churches raised a hue and cry of fraud and imposition, and a minister of the gospel wrote to the chemist in Manlius, N. Y., asking him to state over his signature that the poison was put into the stomach after the exhumation, and received a rebuff from the chemist he will not soon forget.

We refer our readers to Dr. Robisson, of McLain, N. Y. and to the editor of the Dryden *News*, Dryden, N. Y., for the facts in the above statement.

What say you, gentlemen of the Holy Family? Can you bring forward as good living testimony that your creeds are founded on facts?

* * *

"Benedict Arnold, Voltaire, Tom Paine, Iscariot, and many others have Defied God and now Bitterly Lament."

"In all thy ways Acknowledge Him and He shall direct thy Paths."

The above quotations are taken from a card or ticket in use at a revival meeting in Washington County, N. Y., this winter (1870). We read it and thought, what clap-traps the churches resort to for the purpose of making converts to their creeds.

Voltaire was one of the finest scholars of his age and a man whose conversational qualities and goodness of heart were admired by all who knew him. His great offense was his love of liberty and opposition to the churches and ability to meet them.

Thomas Paine, the friend of Washington, philanthropist and patriot, did more for America and Americans, than all of the churches in America put together.

Judas Iscariot was, in our opinion, the only one of the twelve deserving the admiration of the churches. He is really the author of salvation through the blood of Jesus. We rest our assertion on the testimony of Jesus, who declared that Judas was appointed to this work.

Why, then, condemn Judas? He is the enemy pointed out in Gen. 3: 15. Does the church deny the fact that without Judas there would have been no redeemer, no atoning blood, no Lamb of God, no Jesus to love, no kissing for Christ's sake?

We are making no plea for the crime of Judas, for it was a crime, look at it as you may. We simply attack the principle involved above, showing the inconsistency of all the churches. For if the testimony of Jesus proves anything, it proves that Judas was created for the very part he so well acted. Jesus himself says.

"But all this was done that the Scriptures of the prophets might be fulfilled." Matt. 16: 56.

Why, then, we ask, curse Judas and deify Jesus? Why?

* * *

Irish Bulls.

Appleton's Journal has an article upon the tendency to *catachresis* so prominent among the sons of Erin. Here are a few specimens from the collection:

It was an Irishman who wrote to his son in the "ould counthry"—"Come till Ameriky, Mike. 'Tis a fine country to get a living in. All ye have to do is to get a three-cornered box and fill it wid bricks, and carry it till the top of a three-story building, and the man at the top does all the work."

It was another of the same nationality, who, hearing that his widowed mother had married again, since he quitted Ireland, exclaimed, "Murther! I hope she won't have a son older than me; if she does, I shall lose the whole estate."

Singularly confused ideas must the sons of Erin have of death, for it is related of one who was reprieved the day before that appointed for his execution, and wished to get rid of his wife, that he wrote to her: "I was hung yesterday, and died like a hero; do as I did, and bear it like a man;" and of another whose master had died suddenly, leaving a letter ready for a mail, that he dispatched it, after adding at the bottom: "Since writing the above, I have died;" and of still another, who wished to inform a friend in a neighboring town of the death of a fellow workman, that he sent a dispatch signed with the deceased man's name, reading, "James, come home; I died last night," and an Irish lady ordered her body to be opened after her death, lest she should be buried alive. A similar story has been floating about the newspapers, of Smithson, the founder of the Smithsonian Institute. He had five doctors, and they had been unable to discover the disease. Being told that his case was hopeless, he called them around him and said:

"My friends, I desire that you will make a *post mortem* examination of me, and find out what ails me; for, really, I have heard such long discussions on the subject that I am dying to know what my disease is myself."

It was an Hibernian gentleman who told a friend who was studying for the ministry: "I hope I may live to hear you preach my funeral sermon."

It was an Emerald Islander who, being asked to go on the deck of a vessel when she was in danger of foundering, said he had no wish to see himself drowned; it was Michael O'Mulligan who remarked, with much good sense, that "a man gets a very poor show who waits till he is kilt before he acts on the defensive;" and the following is found on an *Irish* tombstone: "Here lies John Highly and his wife, who were drowned in their passage from America. Had they both lived, they would have been buried here."

Samuel Ireland tells of the miracle of St. Dennis walking from Paris after his decollation with his head under his arm, but makes the miracle still greater by his mode of repeating the story. He says, "During his peregrination, he carried his head under his arm, with much coolness and deliberation, and often kissed it by the way."

It was an Irishman who said, in reference to a pair of new boots: "Be jabers! I shall never get them on till I wear them a day or two;" who said that his son was so clever that he had just made two chairs and a table out of his own head, and had plenty of wood left for another; who told his sweetheart that he could not sleep for dreaming of her; who, having been married at nineteen, said he would never marry again so young, if he lived to be the age of Methuselah.

* * *

Siamese Women.

The Siamese women are extremely good natured and cheerful. They are in some respects better treated than in most other Oriental countries, they are not veiled, nor so thoroughly secluded. The cringing homage they are compelled to pay to their husbands (and in which respect they are worse off than their countrymen toward sovereigns), does not prevent their exercising a considerable influence over them. The system of polygamy, however, here as elsewhere, often leads to the commission of cruelty and crime. One of the highest nobles or mandarins of the country, a few years ago introduced into his establishment a band of musicians from Laos, one of whom was a young girl of prepossessing appearance, and considerably accomplished in music and dancing. At that time the mandarin had a Siamese wife, a very intelligent woman, who had been able, hitherto, to maintain an undoubted influence over him, to the exclusion of all the other pretenders or domestic aspirants to his affection. All his leisure hours were devoted to her company; every night music and dancing beguiled the time until the early hours of the morning. Soon, however, after the arrival of this new company from Laos, the attractions of the accomplished maiden began to exercise a potent spell over the heart of the mandarin and it became too apparent to the now unhappy wife that her dominion had been usurped by a powerful rival. Her jealousy became fired; but, dissembling her feelings, she summoned to her aid one of the matrons of the establishment, who brought forward against the maiden a false accusation. The husband, unsuspicious of the wife's jealousy, and of the whole intrigue, believing that the poor girl was guilty of holding secret assignations with a lover, condemned her to be daily beaten until she should confess the full extent of her guilt. Inspired with pity, and satisfied of her innocence, her companions laid a counter plot, and exposed the guilt of the wife, while they fully established the innocence of the maiden. Disgusted with the wife's jealousy and cruelty, he repudiated her, and married her victim, ordering the same punishment which she had occasioned her rival, to be inflicted on herself.

* * *

Brahmin Women.

Miss Harriet G. Brittain, at a recent meeting of the Women's Union Missionary Society, at Elizabeth City, N. J, gave an affecting description of the sufferings of the Zenana ladies of India. She told one touching story of a poor child princess, who married at six years of age, became a widow at ten, and was shut up in prison for life, according to the customs of the Brahmins. When Miss Brittain saw her she was dying. She had been confined for six long weary years, and was then only sixteen. The kind-hearted missionary found her lying on the uncarpeted floor, burning with fever, her tongue black and hanging from her mouth. She had not tasted food or drink for three days, and when she offered some water to the poor child she dared not accept it, although she would have given the world for a single drop. It was against the laws; she dared not disobey them. In the same way, none of the women in the large palace in which she lay dared come near her to offer food or drink. For three days she still lingered, when death put an end to her misery. Miss Brittain found this was the Eastern princess she had often dreamed of and read of in the "Arabian Nights," when a girl.

The Bengalee women are remarkably beautiful, and of the sweetest dispositions. A room full of American ladies might be picked out for their beauty, and a number of Hindoo ladies might be taken at random, and the latter would carry off the palm of beauty. Their beauty cannot be better described than by the word "lovely." Their hearts are tender and full of love for their children whom they fondly cherish as their only solace, yet they cheerfully throw them in the river Ganges, because they believe it is right.

The social, political and religious inferiority of women, at the present day, in civilized America, is proportionately the same as that of the Hindoo women. As the women of India are religiously ostracised, so are the women of America politically and socially. We are but one remove from savagelism in this respect.

EXTRACT FROM A LETTER

BY G. S. WOOD.

BROTHER JONES: You recollect I sent to you last winter for about one dozen copies of "The Voices," by Warren S. Barlow, all of which I have distributed gratis, including my clerical friends among the recipients. Since then I have sent to the *Banner* office, and got one dozen copies more by express, on purpose to *lend*, and amongst a large number of readers have not found a man but what says it is well got up and fairly done. I know of no better missionary to make pastoral visits than the "Voices." Thousands are starving for the food that cometh from the angel-world, and while there is bread enough, and to spare, every true Spiritualist should lend a hand as the Lord has prospered him—it will surely return after many days to his full satisfaction as having done a good deed, and as the good spirits have a hand in our affairs, will guide us, so we shall be none the poorer for what we give for the good cause. If all our good friends knew what a feast it was to our timid believers, who are so situated they dare not take a paper of their own, there would be very few laid aside as useless, when they might be put to so good a use, and I wish you would say to your subscribers "scatter your papers after reading. Lend your books, make a minute of who you lend them to, so you can call them in and start them out again." What we keep we loose; what we lend or give away in so good a cause, we gain.

REMARKS: We endorse the above. If our friends would make the exertions that Bro. Wood does, to promulgate the principles involved in the Spiritual Philosophy, in a *twelve-month* a large majority of the people would emerge from the darkness that now enshrouds their minds upon that subject, and sweet communion with loved departed friends, would be as common as friendly greetings at family circles. Who will imitate Br. Wood's example by putting the JOURNAL into the hands of their neighbors at the nominal cost of *fifty* cents for a trial for three months?

* * *

BLACK LIST.

J. Leach.

Who can tell where he is? We learn upon inquiry that he has abandoned his family, at Omro, Wis. He owes for this paper since the 7th of January, 1868.

Hereafter we intend to publish the names of every person who gets in debt for the JOURNAL, and tries to get rid of paying for it, either by sneaking behind an orthodox post master's notice, or running away and leaving his family or by any other device. Those who have proclivities for cheating newspaper publishers will please take notice, we are after them. This warning is intended for none but such as feel that they are included in the category of the meanest class of people in the world, those who would cheat a printer. We don't believe there is a true Spiritualist in the world who would be guilty of so mean an act. Any one receiving this paper must understand distinctly that we expect pay for it, unless each number is marked F, which means free, and if it is not wanted longer, remit arrearages and ask to have it discontinued. Each person can at any time tell how much he or she owes, as the time for which the paper has been paid is indicated on each number received,—for explanation of which see heading to editorial department on fourth page, under the sub head "Look to your subscriptions."

We are in earnest about this matter for two good reasons at least; first, Justice to self demands, that we should be paid for the JOURNAL; secondly, justice to other printers—to Spiritualists, and to the public generally, requires that such persons as will be guilty of such most detestable conduct, should be exposed. All who hereafter, no matter by what device, attempt to cheat us out of our just dues, will find their names and last known place of residence published in this "Black-List."

CONJUGAL SINS
AGAINST THE
LAWS OF LIFE AND HEALTH,
AND
THEIR EFFECT ON THE FATHER MOTHER AND CHILD.
BY AUGUSTUS K. GARDNER, A. M., M. D.
Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENTS.

I. The Modern Womans' Physical Deterioration. II. Local disease in children and its cause. III. At what age should one Marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The injurious results of Physical Excess. VII. Methods used to prevent Conception and their consequences. VIII. Infanticide. IX. Conjugal relations during the period of Menstration. X. Conjugal relations between the old. XI Marriage between Old Men and Young Girls XII. What may be done With Health in View, and the fear of God before us. Appendix.

Price in cloth, $1.50, postage 16 cents; in paper, $1.00, Postage 8 cents. The Trade Supplied.

Address S. S. Jones, 187 and 189 So. Clark St., Chicago Ill.

PHOTOGRAPHS FOR SALE.

Photographs of Pythagoras and Plato, spirit guides of Mr. and Mrs. Albert Stageman. For sale by the undersigned. Price, four-four size, $1,25 card 25c. Liberal discount by the dozen.

Also "Little Violet" spirit control of Pet Anderson.

Address, ALBERT STAGEMAN, Allegan, Mich.

Vol. 8, No. 8—4t.

TRACTS.

Now is the time for our friends to send for as many copies of JUDGE EDMONDS' TRACTS as they can afford to, for the purpose of distributing them among the people. One to nine inclusive, bound in neat paper covers, good style to be preserved and circulated among the neighbors.

The following subjects are treated, viz:

No. 1. An appeal to the Public on Spiritualism.
No. 2. Bishop Hopkins on Spiritualism. Reply of Judge Edmonds.
No. 3. The Newsboy.
No. 4. Uncertainty of Spiritual intercourse.
No. 5. Certainty of Spiritual intercourse.
No. 6. Speaking in many tongues.
No. 7. Intercourse with spirits of the living.
No. 8. False prophesying.
No. 9. Spiritualism as demonstrated from ancient and Modern history.

The volume sent single by mail on receipt of TWENTY CENTS.

JUDGE EDMONDS has a volume of the same as the foregoing with a supplement of more than double the amount of matter that will be sent to any address by mail on receipt of thirty cents.

☞ Any person sending Five Dollars, will receive by express either kind of, or part of each, at a discount of fifty per cent *for the purpose of gratuitous distribution.*

THESE TRACTS are newly gotten up, and such as any gentleman or lady will be proud to place in the hands of a neighbor.

Address S. S. Jones,
189 South Clark St., Chicago.

THE GREAT BOOK OF THE AGE!
ENTITLED,
"FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery.

Being the practical results of Modern Chemistry by some of the most eminent French, American, German and English Chemists.

This invaluable work should be in the hands of every Grocer, Produce Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a profitable business.

It contains sure methods of keeping eggs in a fresh state at least one year, at an expense of less than one cent per dozen by the NEW LIQUID PROCESS and the DRY FRENCH METHOD, both easily prepared and

UNPARALLELED
As Sure and Reliable Egg Preservatives,
—Never Before Published—

and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition—without tarnish, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the

FRESH LAID EGG.

ALSO,—How to prepare Kerosene Barrels by a new and cheap method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other purposes.
ALSO,—How to render sour and rancid Butter sweet; and how to give white and streaked butter a uniform and natural color;—and the best methods of mixing and repacking butter for market.
ALSO,—Improvements in Cheese-making.
ALSO,—How to prevent milk from souring.
ALSO,—Superior methods for curing Beef, Hams, and other meats.
ALSO,—How to arrest fermentation in cider, and keep it sweet.
ALSO,—How to make No. 1 Vinegar at 7 cents per gallon in 48 hours without acid—wholesome and pure, and warranted good for pickling purposes.
ALSO,—How to test and refine Kerosene Oil.
ALSO,—How to Manufacture Candles, Inks, Cements, Paints, Varnishes, Hard and Soft Soap, Washing Compounds, Baking-Powders, &c., &c.
ALSO,—How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours, and how to color furs so as to imitate those of superior grades.
ALSO,—How to make new and instantaneous Hair-Dyes,—Hair-Oils, Hair-dressing Compounds, &c.
ALSO,—How to color Cloth,—all shades, with New Aniline fast colors, and dying in all its branches.
ALSO,—How to Plate Metals without a battery giving full instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin.
ALSO,—How to use Carbolic Acid for healing Wounds, Burns, Sores, Cuts, and curing Boils, Bruises, Felons, Frost Bites, Inverted Toe-Nails, Rheumatism, Neuralgia, Ringworm, Salt Rheum, Cancer, Scrofula, &c., &c. ALSO,—How to prevent Timber from Decay, and render it Fire-proof.
ALSO.—How to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.
And many other New and Valuable formulas, with FULL DIRECTIONS, so that any one can prepare, and use them.

☞ For further particulars, send for Descriptive Circular, —Sent FREE.—

Published by the WESTERN NEWS COMPANY,—Wholesale Booksellers, Stationers, & News Dealers, 121 and 123, State St., Chicago, Ill., to whom all communications should be addressed.

No. 7, Vol. 20.—tf.

TO THE PUBLIC.

For sale at the following low prices:

FIRST-CLASS APPLE TREES

50,000 two years, 3 to 5 feet, $20, per 100.
40,000 one year, 1½ to 3 feet, $12, per 100.
10,000 Hislop and Transcendent Crab, 4 to 6 feet, $25 per 100.
3 000 Pears,—Flemish Beauty, 2 to 3 feet, 50 cts. each.
10,000 Cherry,—Early Richmond, 4 to 5 feet, 50 cents each.
60,000 Assorted Evergreens, 1 to 5 feet, 25 cts. to $1 each.
75,000 Arbor Vitae, for hedges and screens, 1½ to 2 feet, $15 per 100.
25,000 Doolittle Improved Black Cap Raspberry, $2 per 100; $15 per 1,000.
5,000 Davidson's Thornless, $4 per 100.
60,000 Concord Grape Roots; selected, $7 per ton; $50 per 1,000; extra, $10 per 100; $75 per 1,000.
100 Barrels Pure Cider Vinegar 25 cents per gallon.
25 Barrels Pure Grape Vinegar, 40 cents per Gallon.

I will deliver any of the above articles on railroad at the prices named.

Money should accompany the order, or satisfactory references given. Or goods will be shipped marked C. O. D., where one-fourth the amount of the bill is sent with the order.

Prompt attention given to all orders directed to

ISAAC ATWOOD.
Rock Lake Vineyard and Nurseries
LAKE MILLS, WIS.

NEW EDITION,
REVISED AND IMPROVED.
THE STARLING PROGRESSIVE PAPERS COMPLETE

Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Life—Individual Reform—National Reform The Divine method—The Spiritual Republic—A Remarkable Vision—Despise not Prophesyings—Secularity—What am I, whence proceed, and for what end, whence drew I being, to what period tend?—Ideas and their Progress—The Nazarine—What think ye of Christ?—Regeneration—The utility of pain—A Plea for little ones—Angels, what are they?

What is man—World of wonders—Cheerfulness—Utility of tears—Earnest words to mothers—Selfhood—"And when he came to himself" What is faith, Be not afraid only believe, A private Seance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News from the Spirit World, Transformation of our globe, and final disappearance of even and all diseases. The book numbers nearly one hundred pages, with illuminated title page and will be mailed to any address for the low price of 50cts. Please address W. D. Reichner, No. 237 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago.

Vol 7. no2

MRS. F. W. STEPHENS.

Clairvoyant and Test Medium, No. 45 11th Street, Sacramento, California.

v8n5 6t

THE DAVENPORT BROTHERS.
The World Renowned
SPIRITUAL MEDIUMS.
Their Biography.
—AND—
ADVENTURES IN EUROPE AND AMERICA.
SPLENDIDLY ILLUSTRATED

This is the most thrilling work in the whole Spiritualistic Literature, and will be the means of adding thousands to the ranks of Spiritualism. It exceeds in interest any novel and every word of it is truth.

425 pages. Price $1 50. Postage 20 cents.

Address S. S. JONES,

LITTLE
GRACE C. TREADWELL.

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace C. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it closed one eye entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. We commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scrofula ever since she was born, and had always been unwell. Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I now am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass.
To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THE STOMACH
OF AN
OSTRICH.

The stomach of an ostrich will digest glass, flints, iron, cobble stones, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The nearest human approximation to such vigorous digestion is to be found in those persons who have used Spence's Positive Powders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspepsia, so that they can eat and digest anything and everything that anybody else can.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH
FOR THIS TIME.

"Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofula, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass.
To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS
AND
A WIZZARD.

"After trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wife's Rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joints and now she is well and hearty. We also gave the Positive Powders to our little granddaughter at the age of two weeks old for Fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Scarlet Fever, for which we gave it the Positive Powders, and this morning it is quite well."

Moses Hartland, Penn Yann, N. Y.
To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

WHO TO ASK
WHAT TO ASK.

ASK Mrs. E. Smith, of Greenville, Pa.—ask Mrs. L. Snowman, of Castine, Me.—ask R. J. Weeks, of Harlem, N. Y.—ask A. J. Mobray, of Stockton, Minn.—ask Mrs. L. P. Worden, of Oshkosh, Wis.—ask the thousands who have tried them, if Mrs. Spence's Positive Powders do not cure the Dyspepsia, and leave not a trace of it behind.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

A WONDER
IN LONDON.

"I HAVE witnessed lately a very wonderful cure of Neuralgia from the administration of your Powders."—Spence's Positive Powders, "which I could not certainly have believed possible had it not taken place under my own eyes."

C. H. Hodgson, 10 Salisbury street, Strand, London.
To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THE GREAT SPIRITUAL REMEDY
MRS. SPENCE'S
POSITIVE & NEGATIVE POWDERS.

The Magic control of the **Positive and Negative Powders** over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The **Positives** cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The **Negatives** cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the **Positive and Negative** are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices; { 1 Box, 44 Pos. Powders, [illegible]
1 " 44 Neg. " [illegible]
1 " 22 Pos. & 22 Neg. [illegible]
6 Boxes, - - - - [illegible]
12 " - - - - [illegible]

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37½ St. Mark's Place, New York.

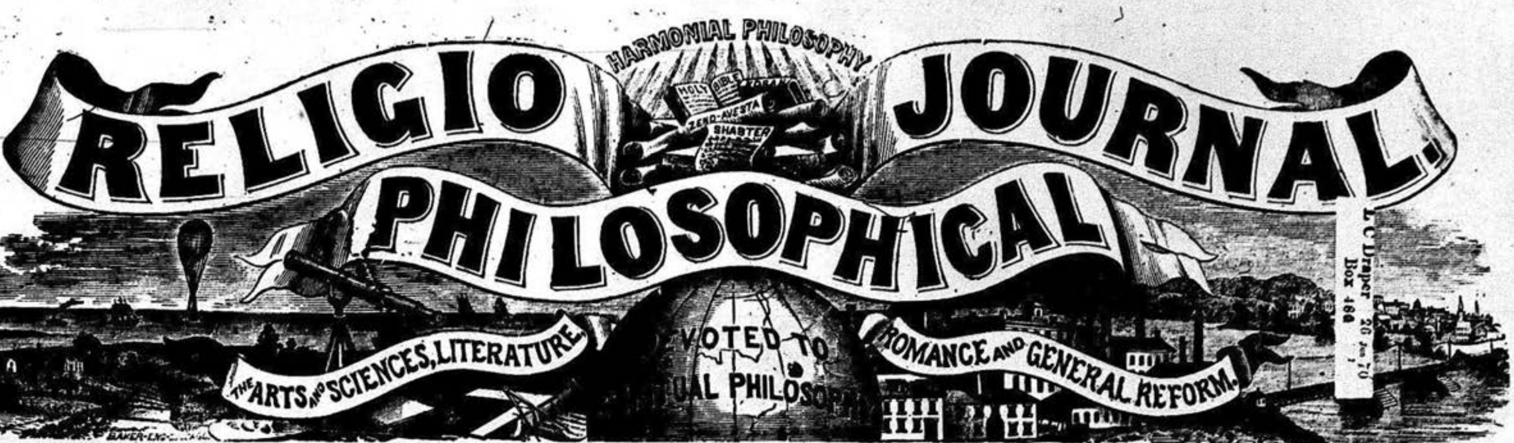
Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your Druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed. For sale also at the Office of the Religio-Philosophical Journal, 187 and 189 South Clark street, Chicago.

Vol 7 No 11

ISSUE

UNAVAILABLE



$3,00 PER YEAR IN ADVANCE.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MAY 28, 1870.

VOL. VIII.—NO. 10.

Literary Department

PHILADELPHIA, PA.

Crime in high life—A Wife's defense of her husband.

REV. SIMON M. LANDIS, M. D., IMPRISONED.

CARD TO THE PUBLIC:—However painful and feeble my effort to write on a topic which concerns the welfare of this and future generations, it is nevertheless a pleasure as well as duty to vindicate the noble character of, and lofty motives of my good and kind husband. Dr. Simon M. Landis is one man picked out of ten, yes fifty millions, so far as "purity of life" and zealous philanthropic acts are concerned.

I have been married fifteen years to him, and a more industrious, earnest reformer never lived. I have often times opposed him in his enthusiasm to remodel the world. He was at his work early and late, and to do a kindness, even to an enemy, he would go any distance and spend his last penny. He would overlook and forgive the grossest insult by simply receiving a kind look from his insulter, for which I was often indignant, and expostulated, when he would say, "Never mind, he did not mean it; it is human to err, divine to forgive."

His great *forte* was to pry into the "laws of nature," and to preach, practice, lecture and write upon the improvement of the physical and spiritual health of the people. I knew him to deliver ten lectures a week, waited upon thirty patients on an average daily, edit a monthly paper, and all for the love of improving peoples health. He often stinted his family in the necessaries of life, so that he might be the better able to advance his cause, to which he was devoted beyond expression. I have known his best friends to say to him, "Let reformation go, and put money in your pocket; then you will have plenty of "friends," but such words highly wounded his feelings, and his answers often were exceedingly uncouth and reproachful. I never knew him to drink anything except water, neither did he eat any meat until he was forty years old, and his example as a father, husband and fellow citizen, was a rebuke to evil doers. Still this man must be persecuted in so enlightened an age and moral city as Philadelphia. Yes, the mayor issued a warrant on Saturday morning, Jan. 1st, 1870, and retained it until Sunday evening, Jan. 2d, 1870, and arrested Dr. Landis in his pulpit, threw him into a filthy felon's cell all night, to prevent him from preaching the genuine gospel of salvation to sinners; and *mark you*, in less than a week they dragged him into a criminal court, and convicted him for publishing a little scientific physiological book, (specially dedicated to married people, and which benefited thousands) for an "obscene libel." I style this crime in high life.

It was not the book they cared for, otherwise they would arrest the thousands of *positive* obscene prints in circulation, as I am told; but it was the only case they had to find a charge upon. I personally went to the judge the evening of his conviction, and begged him for the sake of my twin babies of five months, two older children and my poor old mother, who were depending upon him for daily bread, to make his sentence light, but he brusquely said, "The penalty is moderate, only one year's imprisonment and five hundred dollars fine, but I wish it were five years' imprisonment and five thousand dollars fine, for I should enforce the full sentence."

My father, Abraham Schrader, fought in the war of 1812, was a champion of temperance for forty years, and I ask this community, is it just and human, not to say christian, to have my faithful husband kept in a felon's cell for one year, (he has been there since Jan 22d, 1870), whilst myself, old mother of eighty years, and his innocent children are famishing? In prosperity, and when he was free, he had hosts of friends, but where are they *now?* Is this the reward he deserves for being faithful to God and man, and are his persecutors benefited by such barbarity?

Philadelphia, Pa., April 17, 1870.

CLARA S. LANDIS.

CARD FROM SIMON M. LANDIS.

Friends and fellow citizens: Hear me for my cause and be unprejudiced that you may the better judge. Thousands of the people of Philadelphia have been my patients, and tens of thousands have attended my lectures. If I am an immoral man—if I have ever departed from the precepts of Christ in whom I believe and whom I serve, if ever I have defiled, or if I have taught or practiced what would defile any human being, let my enemies and accusers publish it to the world. The Public Ledger has accused me of being a murderer of illegitimate children!!!

For that libel I have commenced a suit in the Supreme Court of Pennsylvania, against the Proprietor of that paper. It was a cowardly act to publish such outrageous falsehoods about me after I was so placed I could not defend myself. But God's laws will not fail. The day of retribution will come. All who know me, know the charge is basely, meanly false. I have lived in Philadelphia nearly twenty years, and in no one instance have I *ever* intentionally violated the laws of God or my Country. I have always been a law abiding citizen, and yet I was worse treated than thieves and murderers. Had I been a Hypocrite, a Pharisee, a Dram drinker, a Thief or a Cut throat, I might have been popular with many of my accusers and persecutors, but as I have endeavored to reform and improve the race I love, they charge me with an *obscene libel* in publishing the SECRETS OF GENERATION. I wrote that book to save the race from moral and social bankruptcy. Outside of a return to God's fixed laws, I see no remedy for the evils which are rapidly sweeping the American people into gigantic whirlpool of corruption. Unless they return to first principles of truth and righteousness the Sovereign People of America will be engulphed in irredeemable moral, physical, financial and political ruin.

Laws are made to punish criminals but I am INNOCENT of all crime. My book is obscene only to wicked and lewd persons, for "*unto them that are defiled is nothing pure.*" To Sensualists, the *Secrets of Generation* is obscene because they have no moral intelligence, no Godly zeal. Thousands of good souls have been benefited by it, and hundreds have written letters invoking endless blessings upon me for the inestimable information it gave them. Truly I never heard a good man or pure woman say aught but praise of that book.

I pray God to open the eyes of my enemies to see the stupidity and blind bigotry of their course, and to appreciate divine fixed laws.

I hope all my friends, and the friends of free speech, a free press, free religion and impartial justice, will read carefully my trial.

It can be had of F. E. Gourlay, 605 Walnut Street, Phila., by sending price (50 cts) post paid, as well as at several of the news-stands.

SIMON M. LANDIS, M. D.

Moyamensing Prison, Feb. 22, 1870.

* * *

THE COMPACT.

We clip the following from the *Universe*:

The skepticism of Dr. H——, of Sixth Avenue, as to the existence of spiritual intercourse between this and the other world, is well known to his friends. Among the latter is a prominent Catholic clergyman of this city, who, a short time since, in the presence of a third party, related the following story to the doctor, in view of this incredulity:

When I was a lad, and long before I thought of entering the Church, I was the fond and constant companion of a little playmate whom we all called "Susie." In the thoughtlessness of our extreme youth, Susie and I entered into an agreement that the one who died first should appear to the other.

Time passed on, and I became a priest. I had been long previously separated from Susie, and was so circumstanced as to have been but seldom thrown in her way for very many years; although I frequently heard of her through a mutual friend, with whom her family corresponded.

Thus matters stood, when one night, about nine o'clock, while in bed, and quite composed by reading my breviary, I heard a gentle tap at the window convenient to where I lay. For the moment, I paid no attention to it, believing myself to have been mistaken; but on its being repeated, I felt somewhat surprised, as my bedroom was on the second floor. Without any thing to lead my mind to the conclusion—for I had long forgotten the compact between my playmate and I,—the thought struck me that it was Susie, who had come to redeem her promise of long ago. I was moved for the time being; but, collecting myself immediately, I determined to test my impressions, and, therefore, begged that if the spirit of Susie was at the window, it would rap once. Instantly came one audible rap! I then followed this mode of enquiry, until satisfied that I was dealing with some singular agency; but not satisfied with the outside manifestation, I requested the intelligence to enter the room, and tap on the pillow close to my head. One! two! three! came close to my ear; and, while I gazed in wonder, at the spot where the raps appeared to be made, I distinctly saw a depression of the pillow taking place under the pressure of invisible fingers, and waxing fainter and fainter until all traces of disturbance had disappeared.

I turned off the gas which was within reach of me, and endeavored to compose myself to rest, but slept little until morning. I went into the church to say early mass, but could not keep myself from dreaming over my strange adventure. On leaving the altar, I met the mutual friend who occasionally informed me as to the health and whereabouts of Susie, and asked him regarding her. He said that he had but just heard from the family, and that Susie and the rest of them were all well.

This puzzled me greatly; and I was about attributing my strange experience to fancy, when on quitting my friend, a telegram was placed in my hands. I opened it hastily, and, to my utter dismay, found that Susie had died suddenly the night before, *at nine o'clock*; and furthermore, that if I started from home, at once, I should be in time to attend at the funeral.

This is the substance, if not the precise words, of the story of the priest, as can be verified by Dr. H——, and a gentleman known to the writer,—COM.

* * *

THE SPIRITS AT WORK.

Some time ago, Abraham Reed, a cattle dealer mysteriously disappeared from St Joseph. He was in a restaurant eating oysters between 12 and 1 o'clock of the night of his disappearance; while he was yet at the table, a man appeared at the door of the house and called him out. The man who called him was unknown to any one who saw Reed go out in answer to the call. Reed never returned, and no tidings of him have ever reached his friends in Bigelow, where he resided. The St. Joseph *Herald* says:

"In Holt county is a farmer's boy who never saw a town, never heard of Spiritualism, and this boy has recently become inspired with the gift of seeing and conversing with spirits of dead men and women. It is stated to us that he has related circumstances which it was impossible for him to have been previously informed of. Among these is the case of young Reed, whose spirit, the boy says, appeared to him and told him that he (Reed) was murdered in the Night of his disappearance from St. Joseph! The story is that he was decoyed to an out of the way spot by two men, who killed him and took his money. He also gave the names of the men who did the deed, and they are known to some persons in this city. The names were withheld for prudential reasons. What disposition was made of the body was not stated to our informant; though it is presumed the spirit will not long withold such indubitable proof as the discovery of the body from being put in evidence of the truth of this statement. The statement has, however, been so far proceeded upon as to put it in legal hands, and efforts are being made to ferret out the truth, if there be any, of the story.—*Missouri Democrat, April 24th, 1870.*

* * *

THE CURSE OF TOBACCO.

The Effects of Chewing and Smoking.

From a report of Dr. Dio Lewis' on tobacco in the Boston *Congregationalist*, we take the following interesting facts and statements:

Tobacco in its ordinary state, the "plugs," which you have in your pockets, is a powerful poison. It will do what no other poison will do, I do not speak of the oil of tobacco. I do not speak of nicotine, a single drop of which, put on the tongue of a cat, will kill her in twenty seconds; three drops of which put on the tongue of a bull-dog, will kill him so quick he will hardly get out of your arms in his struggles; and ten drops of which will kill a cow inside of ten minutes. I am not talking of these things at all, though they are in tobacco. I am talking of tobacco in the form of the original "plug."

Now let me suppose an experiment. I call from the audience a boy ten years old, who has never used tobacco. "Charles, will you help us make an experiment to night?" "Yes, sir." "I will give you fifty dollars if you will go through it like a plucky man," "I will, sir." "The experiment is this: There is a piece of tobacco as large as a pea. Put that in your mouth: chew it; don't let one drop go down your throat; spit every drop in that spitoon: but keep on chewing; dont stop: just chew steadily." Before he has done with that piece of tobacco, as large as a pea, simply squeezing the juice out of it, without swallowing a drop, he lies here upon the platform in a cold, death-like perspiration, he vomits the contents of his stomach; put your finger upon his wrist, there is no pulse: he seems for two or three hours as though he were dying, or, perchance, dead.

Now, gentlemen, go to your drug stores, begin with the upper shelves, and take down every bottle, and then open every drawer, and you cannot find a single poison (except some very rare ones which you never heard of) which, taken into the mouth of that ten year old boy and not swallowed, will produce these effects. Tobacco, then, I repeat, in its ordinary state, is an extremely powerful poison.

Look into a man's mouth who *chews* tobacco, and see how red it is. The tongue is so red that the doctor no longer appeals to it to determine the condition of the man's stomach. He can learn nothing of it by examining his patient's tongue, if he be a chewer of tobacco. That congestion that produces the redness, extends a little father down than you can see, and affects the speech. Dr. Cole, and Dr. Waterhouse, affirm that they are never mistaken in undertaking to determine whether a public speaker be a chewer of tobacco or not, so peculiar is its influence upon the articulation. But let that pass.

Smoking injures the teeth; it produces decay in the teeth. It produced decay in two of my upper teeth, and one under tooth, before I had any other decayed teeth in my mouth, by holding my pipe or cigar between them. It is not remarkable that with the heat of the tobacco smoke and its acrid poison, this injurious influence should be exerted upon the teeth. But that is nothing compared with the influence upon the lungs. Put your hand before your eye, fill your mouth with smoke, and then blow that smoke up under your hand. Now look in the glass, how red the eye is! The tears run dow the cheek, what is the matter? There has been a powerful poison in the eye. And yet, men whose fathers and grandfathers have died with consumption, do not scruple to sit down in a room where there are a dozen smokers, and smoke till it is all blue, taking in lungfull after lungfull of that deadly poison. I believe with Dr. Waterhouse, that if young men would abandon cigars, consumption would be confined almost exclusively to women, and in them be produced by their unhappy state of dress. I believe the great Liebig, who says that of the German males who die between the ages of fifteen and forty, many die of smoking tobacco.

Pass on to *snuffing*. In the first place snuffing spoils the voice. How strange it is that any man would change his voice, the richest music this side of heaven, into a nasal snarl by taking snuff into his nose! I tell you a man who doubts total depravity must be staggered by that fact. Besides, it produces headache and diseases of the stomach which nobody ever can cure.

I know I do but echo the voice of the wise ones of the world, when I say that this use of tobacco paralyzes and deadens the moral sensibilities almost more than any other habit in which civilized men indulge. Gentlemen, clean yourselves, and quit, I would give it up. It is a nasty, disgusting, ruinous habit.

* * *

☞ Miss Hosmer is now modeling in clay a full length figure of Maria Sophia, the ex-queen of the two Sicilies.

☞ An Ohio girl has laid by the sum of six hundred dollars, all gained by making corn-husk door mats, at ten cents each.

IOWA.

E. V. Wilson at Des Moines.

This staunch apostle of our faith has just concluded an engagement of seven lectures and seances here, which has given a marked impetus to the interest in Spiritualism among us, which cannot fail of producing good results: but of these—being local—we do not propose to speak; but of Mr. Wilson as a man, and his marvelous powers of spirit seeing, the reading of character and giving prominent incidents in the lives and experience of individuals. First as a man, Mr. W. is made up of the unmistakable elements of honor and honesty. His loyalty to truth is so prominent that we judge he would cut a poor figure in playing the *toady* before the crowned heads and nobility of Europe, or the autocrats of wealth and influence in his native country. What he perceives or believes to be true, he knows no variableness or shadow of turning from, but holds boldly and uncompromisingly to without fear and favor. He uses no "gloves" in handling the errors and falsities of orthodoxy in his lectures, but throws down the gauntlet defiantly, and he who takes it up, must calculate on rough handling, and getting indiscriminate contusions and bruises. He is St. Peter over again, bating the denial of his faith in the crisis of trial.

He lacks the advantage of education, which would abate his influence as a public lecturer, were not this deficiency offset by so prodigious a weight of counterbalancing powers which he possesses as a medium. As it is, he constrains the attention and interest of the most fastidiously critical, who can appreciate his great powers, and they readily accord him the merit, so intrinsically his due. But, with his characteristic frankness, Mr. W. makes no reserve of his want of scholastic finish, which neutralizes all ground for criticism by those who might otherwise be disposed to exercise it toward him.

What would be considered a fault by Spiritualists versed in the lore of our philosophy, would be the length of his lectures, compared with the number of tests he ordinarily gives on the occasion of his lectures. But, as we understand him, he has no control over this, and is passively subject to the influences operating in and through him. On the whole, it works well. Curiosity draws large numbers of the anti spiritual fraternity to witness his tests,—before the giving of which—having them well cornered up and in his power, he deals out to them such an array of wholesome, startling truths, as are quite liable to crack the skulls of such neophites of theological inquiry and investigation, to an extent, needing trepanning to restore them to orthodox soundness. If Mr. Wilson, therefore, would abridge his lectures to half or three quarters of an hour at the longest, and go down among his auditors and give tests, readings of character and incidents of life for the remainder of the time, he would leave more converts to Spiritualism wherever he goes, and augment his already great reputation as a test medium.

Mr. Wilson has no faith in phrenology. Be the merits of this what it may, one thing is overwhelmingly evident, and that is, that the most expert phrenologist is no more to a medium like Mr. Wilson in point of faithfulness and expedition in arriving at accredited results, than the tyro at portrait painting is to a life-sized solar-Photograph, taken by a skilled artist, and done up in India-ink. To those who never witnessed the power of Mr. Wilson, the effect of it (like that of our total eclipse here last Aug.), can not be well described. He stands sovereign among his audience, to each individual of whom, (as one soon gets to feel) their histories are an open book, whose legible language his spiritual vision sweeps at a glance, unearthing and revealing the whole catalogue of their acts,—good, evil, comical and common, from the era when moral action first traced its records upon the indelible tablets of memory up to the present moment. And this is no exaggeration, but a sober fact. Credence and skepticism fare alike before his searching gaze. He asks no odds, no favor, declares sharply and boldly his statements, and throws them squarely at the individual to whom given, and demands whether true or not. Occasionally he fails; that is owing to the difficulty of memory not always being able to revert readily to all incidents of our past experience, especially at remote dates, together with the want of full rapport with some of the spirits who telegraph him (as he terms it) the incidents giving,—he fails to make some few cases recognizable. Mr. Wilsons phase of mediumship is of a value scarcely capable of being overestimated to the cause of Spiritualism. It can not be exposed, counterfeited or denied. It is a fact which speaks for itself. No eloquence can vindicate or augment its verity; no mendacity can vitiate or pervert its reality. If scoffers and skeptics doggedly withstand it, calling it "cute guessing," that any one can do; the defender can stand in his tracks and summarily settle the matter by challenging the objector to do the same. A very short experience will suffice. It is a pudding over whose qualities cooks need waste no broth in wrangling, the taste of the article alone settles the controversy and silences all disputes. It is the most nauseating, hateful, disgusting pill that can be offered the ante-spiritual palate, for swallow it they must, and, like death, from it, there is no escape. Soul-sleepers delight (?) in facts like Wilson's, as the devil does in holy water. As Nasby says, "it spiles the unities" of the Rip Van Winkle creed, demoralizes the harmony of the plot, and scatters its votaries to the four winds. Spiritualists everywhere will do well to avail themselves of the services of mediums like Wilson.

V. C. T.

* * *

☞ Miss Rye, who brought seventy poor English girls to Canada, last October, has found good homes for all of them, and is going back to England for one hundred more.

WASHINGTON.

Reformatory Books—The American Medical Society—Persecutions of the Negro—Lectures—Discussions.

LETTER FROM CARLESTON.

DEAR JOURNAL:—Would a few lines from this locality prove acceptable to your many readers, even though I skip lightly over the scenes and incidents which makes Washington life attractive to those who are drawn within the sphere of its polished life? Many points of interest exist hereabouts, and of a various nature, sufficient to entertain and please any who may visit, whatever may be their tastes and inclinations. I enjoy, as usual, the many rich thoughts in the JOURNAL, and a relief it is to get a change from the daily political harangues, comments, speeches, etc., pertaining to the political system, which *tends* to teach us that we have *all* got to be members of Congress, then President. I cannot omit to mention one point of interest which strangers are apt to overlook while here, which is in itself an *institution* that is not only an ornament, but a credit to our government. I refer to the library of Congress, situated in the west front of the capitol, built in a manner that is both substantial and ornamental, thoroughly fire proof, well lighted and ventillated, and *free to all!* It contains about one hundred and eighty seven thousand volumes, with an annual increase of twelve thousand. There are also forty thousand volumes in the copy-right bureau, and the subject is now under consideration to transfer them to the general library. It was a source of gratification to me to find upon its shelves a goodly number of Spiritual publications, together with the standard works of our reformers, past and present, regardless of what views our modern theologians might take of the case, whether tending to corrupt the morals (?) of the rising generation or not. That they are there for ornament, one has only to visit and be satified to the contrary. The tree of thought is incomplete, for I fail to find any of the writings of H. C. Wright, Warren Chase, Mr. Peebles and Emma Hardinge, the acquisition of which would be invaluable. That spirit which would recognize by legislation a national religion, hasn't yet shown itself in the management of the library. The American Medical Association is in convention here at present, and so devoted (?) are they to their science, and the amelioration of suffering humanity, that not only is their antipathy excited against the *right* of a colored M. D. to do good to their fellow man, but propose to *refuse admission to those white doctors who consult with colored ones!* Verily, they are a progressive body (?), and but little behind their brethren in Rhode-Island and Wisconsin. The programme of the "Progressive Society of Spiritualists," is as much as can be expected here, with our unsettled population. Moses Hull speaks here during the month of April, and though his gauntlet was thrown into the arena of discussion before his arrival, none could be found who dared to discuss either truth or error. Of course they claim Moses is of satanic origin; yet the banner under which he marches is marshaling quite an army. The Rostrum was occupied on the 8th inst. by Prof. Renn, a grand, philosophical, and interesting speaker. Quite an interest is manifested in the weekly conference. The subject under discussion for the past few weeks and to be continued for the next, is; "When, where, and in what manner, does God reveal himself to man?" Among the speakers are such minds as Dr. Tucker, Prof. Renn, Prof. Taylor, (a chemist), Prof. Mais, (of U. S. Coast Survey), and Dr. John Mayhew, (President of the Society), who are present each evening. Having made this of sufficient length, I will close, giving you from time to time a few lines if the same may prove acceptable to your readers.

Washington D. C., May 3d, 1870.

* * *

MISSOURI.

Mrs. Addie L. Ballou verifies the tests of E. V. Wilson and Mrs. J. M. Lanston—She draws a life sized portrait of Dr. Grasmuck's deceased child.

LETTER FROM DR. GRASMUCK.

DEAR JOURNAL:—Thinking that a few notes from this point of the vineyard might prove acceptable to your readers, I have the honor to report that the work is progressing here with a steady pace. We have had another course of lectures by that eminent speaker, and fine test medium, Mrs. Addie L. Ballou. She gave entire satisfaction, to a very critical audience. She had been preceded by the lectures of Bro. E. V. Wilson and Sister J. M. Lanston, both first-class speakers and test mediums, and what gives the most satisfaction to us, is the fact that tests given by the former two, were corroborated, and given a second time by Sister Ballou. Spirits described by them very minutely, were again seen and described by her. Could anything be more satisfactory? Yes, there could, and we got it. Since writing you last, my two boys, aged respectively two years and three days, have both left us and gone to the Summer Land. Sister Ballou was able to see, and to describe our little Charlie, as he played about the room with his little sisters, who were all unconscious of his angel presence. The test of his presence was incontrovertible, and she finally capped the climax of evidence, by producing for our greatful hearts, what of all earthly things we most desired, a spirit picture, life size, of our darling,—a child she had never seen while living. Say that Spiritualism gives no consolation—palsied be the tongue that utters it.

The cause here is progressing finely, and the JOURNAL is giving great pleasure to its intelligent readers.

Weston, Mo., April 28.

Original Essays.

For the Religio-Philosophical Journal.

JESUS OF NAZARETH.

Sects in Ancient Times—Those Who Cast Out Devils and Cured Diseases—Arrangement of Paul to form a New Religion—The Difference of the Bible Jesus, and Jesus of Nazareth, as Given by Alexander Smyth.

LETTER FROM THOMAS BARLOW.

S. S. JONES—*Dear Sir* :—I wish to inform you, that some time, not long since, I obtained a copy of that most wonderful and attractive book, Jesus of Nazareth, through Alexander Smyth, which I read through three times in continuation before I would put it from me, and I must say in all candor and honesty, that I have never read a book that gave me so much pleasure and absorbing interest as this one. It is unlike any other book that I ever read in its general rationality, good common sense, and profound solid truths; and at the same time it holds a fascinating spell over one. At first, I felt an excited curiosity: then a deep interest absorbed all my thoughts, and then a pleasure unmeasured and indescribable accompanied me as I read on from beginning to the end. Before I had read this book of Mr. Smyth's, I did not believe that such a character as Jesus ever existed, for the only account we have of him, is from the old records, called the New Testament, and that in my estimation is quite inadequate in supporting the pretensions put forth by the christian churches in relation to Jesus being both God and man. The evidences adduced for his divinity are ridiculous in the extreme, and his claims to manhood are poor, inconsistent and unnatural. In fact, the way he is portrayed in the old records, he is not a man, nor is he God, or devil. I, therefore, would not believe that such a personage ever existed. But let us look at him according to the new revealment through Alexander Smyth. O, how great is the contrast! And how great is the pleasure in being made acquainted with the true type of noble manhood as he is there depicted. There he makes no more pretensions to divinity, than any other good man may do, but he displays the true dignity of a man in all its amiable phases. All the incidents related of him are so natural, consistent and rational, that you cannot help believing that such a person did once exist. You not only believe it, but you take a pleasure in thinking so. I am, therefore, firmly of opinion that if the christian churches wish to make proselytes to Jesus, they had better buy some copies of "Jesus of Nazareth," and present them to skeptics and infidels generally. I feel confident that by so doing, they would bring many outsiders into their fold.

I wish I could condense a thousandth part of the excellences of this book into a very small space,—so small that it would be convenient to publish, and for the public to read. I would gladly do so, for I would like that every man could catch a true idea of its true philosophy and great merit, but as I cannot have my wish in that respect, I will do my best that this small article will allow me, to convey to the public some faint idea of its beauties and worth.

First, then, according to the revealment of this book, Jesus is not a mystical character as he is depicted in the New Testament, but he is really a man; not such as pass current for men in the conventionalities of the present day, of showy exterior alone, of affected deportment which studies rather to hide true nature than to make the person known. But he was one of nature's true gentlemen,—amiable, gentle and benevolent, intelligent, honest and true in his morals; full of charity and sympathy for the distressed, and when occasion would attest his manhood, he bore himself with a lofty and noble dignity. All the incidents of his life, as here related, are of the rational and probable; but nothing partaking of the superstitious or miraculous,—as is given in the New Testament. However great the contrast between the Jesus of that old record and the Jesus of Alexander Smyth's book, yet the difference between the doctrines of the two are much greater.

The doctrines and precepts of the Testament Jesus are such that few people can make sense out of them, and no body can practice them, or even if they could, they would not; while the Jesus of Smyth's book spreads before the peoples' minds a beautiful code of moral law, which all mankind can understand and practice,—a code suitable to every individual, class, or nation, suitable to all times and conditions, embracing the most consummate wisdom and virtue. Let us collate a few of the principles of both, and test one by the other that we may perceive which is the most rational, natural and just.

Jesus of the Testament says: "I and the Father are one," meaning thereby that he was coexisting, coeternal and coequal with the Father. We cannot see the rationality of this point,—whether we consider Jesus the Son of God, or the Son of man; for we know and must confess when we speak the truth, that the Son cannot be coeternal, coexisting, and equal with His Father,—whether the latter be God or man. But how is it with the Jesus of Alexander Smyth's book? He is not so presumptuous and irrational to say the like. He modestly claims to be the child of God, in the sense that all mankind are God's children, and specially such as aspire to wisdom and virtue. Here we perceive a great difference between the two. Which is the most natural, rational and just, I will leave all men of common sense and lovers of truth to decide. Let us take another case.

The character of Jesus of the Testament does not correspond with the majesty of a God, or the dignity of a noble man. This God is represented as a little babe, sucking at the breast of a virgin mother, and when not thus engaged, he rolls on the ground or in his crib with cows, cattle and horses for his companions. Before he could run about, he crawled upon his hands and knees,—a very undignified and unmajestic position for a God of the universe. During his babyhood, he did as other babies do in all respects. When he grew up to majority (we know nothing about his boyhood), he preached in public and said many foolish and rash things, and made him enemies.

He allowed satan to make him prisoner, who kept him forty days without food, so that he was very hungry, and yet he could not resist the Devil's power over him; here the Devil was superior to the God. When his enemies became furious, he hid himself or ran away from them; this was beneath the dignity of a man, and, of course, can bear no relationship to that of a God. At last, He was scoffed at, ridiculed maltreated and killed. Certainly this Jesus did not manifest anything of the dignity of a God, nor would any man of true manhood have submitted to the revilings, scoffs, and maltreatment from his enemies like He did. Was this the case of the Jesus revealed through Alexander Smyth? No! He was of the most noble type of humanity, wisdom, prudence, amiability, benevolence, courage and dignity. He gave every one their rights, and maintained his own with spirit and dignity, until he was overcome by his enemies, when, finding that He could resist no more, he quietly resigned himself to his fate, and died with a smile on his lips, while the Jesus of the Testament, is said to have cried aloud in his distress to His Father to save him; cried to that Father with whom He had boasted that He was coeternal, coexisting and equal. Draw a line of demarcation between the two, and see which was the true Jesus.

Again, Jesus of the Testament says: "All power is given me in heaven and in earth." If a crazy man or a drunkard had made such an observation as that, it would not have been so surprising or alarming, but for one who is represented to be a God, or at least a man, intelligent, sober, prudent and wise, it is really astounding, and irreconcilable with the attributes of character given to him. If He was a God, equal with the God Father, He did not require that power to be given to Him, and if He were simply a man, He certainly did not have that power, or He would have used it in accomplishing his designs, which He called his mission. He never accomplished anything. He said He came into the world to do, but always went in the opposite direction. He said He came to save the children of Israel from their sins, but they did not believe him, and they would not receive Him; so he went among the Gentiles and worked for whom He had no mission. But would any man in his sanity of mind have uttered such a preposterous expression? If all the powers of heaven and earth had been given to Him, He must have been greater than the God-Father and all satan's family besides; for, if He possessed *all* the power, there could have been none left for God or satan. Now, let us look at the Jesus revealed to us through Alexander Smyth. Does this Jesus speak of himself in such a preposterous manner? No! no! He the most sublime man in the world, yet the most humble in His own estimation, never made use of any such ridiculous expression as that. He knew that all his powers in life were limited, and that such as they were, He knew that he was dependent for them on God and His own virtues. He had magnetic powers to a certain degree, with which He healed the sick in many cases. He had intelligence and virtue, which were his moral powers of suasion, and His own unexceptionable deportment, which became examples for others to follow.

These were his powers, and much greater were they than the generality of men possessed, yet He was modest and rather underrated them, than boastingly to extol or magnify them to an unreasonable excess.

"Judas," he said to the latter when he was asked to place his hand upon a cripple and heal him, "Judas, I am afraid that my powers do not extend so far." Here, then, is another instance by which we may know which was the true Jesus, that of the Testament, or that one through Alexander Smith. Let us take one more case. Jesus of the gospels says, "Think not that I am come to send peace on earth; I come not to send peace but a sword." "Lord save us from our friends!" as some one cries out. Jesus, the Savior of man—comes with a sword to destroy peace, security and harmony, turning all things to discord, ruin and destruction. Who can believe it? Who can reconcile it to the principles, which in another place, they pretend constitute the divine mission of Christ. Oh, sun! waste not your glorious beams of light upon this portion of the earth, where there are Christians, for the greater the light of heaven shines upon them, the greater seems to be the darkness of their ignorant minds. In their mental darkness, they profess to believe and see right the very opposite of that which they believe as true the minute before.

Jesus Christ's mission to earth is represented to be the restoring of mankind to peace, order, virtue and harmony, yet in another minute, it is maintained that he comes with a sword to destroy peace, and produce discord, ruin and destruction, making a hell upon earth. Comment on this point is unnecessary, for that which is madness and horrid, needs not any efforts to make it worse. But let us look at Jesus through Smyth's revealment, and compare the two. What was the motive of the True Jesus in going among the people? Was it to carry a sword, to arouse their angry feelings, to produce contentions, discord and ruin, or destruction? No, no, far from it. He went among them to heal the sick, to enlighten the ignorant, to reform the vicious, to strengthen the weak, to supply the needy, to succor the faint-hearted and to encourage the aspiring; and so to reform all classes as to make them act and react upon each other with harmonious sympathy. Every chapter and paragraph of that most excellent book, from the beginning to the end, up to in testimony that the work of Jesus was universal harmony among the brotherhood of man, harmony with the universe, and harmony with the God of Nature.

Hundreds of such antagonistic cases could be drawn from the two books, but we will content ourselves with citing one more. Jesus of the gospels says, "Take no thought for the morrow, as to what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed. Give to every man that asketh thee, and of him that taketh away thy goods, ask them not again. Whosoever shall ask thee for thy coat, give him thy cloak also."

I wonder if any nations or class of people ever put these precepts into practical use. We never found a case of any people in history that we have read of, doing the like, and we feel confident that we never shall. All nations may be very ignorant, but no nation or class of people were ever found to be such crazy fools as to practice such contemptible crazy doctrines. It is entirely antagonistic to human nature, and no one of any sane mind could believe and practice it. Not one of the Christian priesthood, who preaches this silly contemptible trash, would conform to it in a single instance. Does a priest not think of the morrow as to what he shall eat, drink and wear? He not only thinks of the morrow but he thinks of the night before the morrow, how and where he shall be enabled to get the best poultry, best wine, and other things he considers good to feed and pamper his appetites with. It is possible for some of those higly paid hypocritical and canting dissenters of salvation, when they are surrounded with all the luxuries of life, which they can obtain at their command, to do without thinking of the to morrow; but how is it with the hard working man of small means? He finds the necessity of thinking of the to morrow and not only thinking, he must be acting to provide for himself and family, or should he not, they, as well as himself may suffer. Suppose another man is strictly religious to the letters of the precepts here given, and that he does not think of the morrow, but allows it to take care of itself,—he or his family will perhaps starve. He would then religiously console himself by saying, "The Lord's will be done." It is better that my children and wife starve in this world than that they go to hell. To him I would say, you deserve to be dragged through hell ten thousand times for starving your poor family through the influence of such religion as this. But what says Jesus of Nazareth through A. Smith, on this head? He says, when speaking of the family man, "He will toil by day, and night if necessary, to provide for his family all necessaries of food, raiment and shelter." Can he do this without thinking of the morrow? "He will run hither and thither to serve them in cases of sickness, smooth the pillows for the aching head, and speak soft soothing words into the ear and do all other things, though ever so humiliating, for their welfare."

I will not insult any one by asking which doctrines and examples are the best, most natural and just. The common sense and instinct of all mankind would declare in favor of those of that just and true man, Jesus of Nazareth, as revealed through Alexander Smyth.

Such are a few specimens of Christian precepts and morals, as taught by the Jesus of the gospels. That they are of the most silly nature no ignorant plow boy could utter a sentiment that would not be superior; that they are most irrational, no speech from a crazy man could disgrace them; that they are vicious and destructive in their results, the advice of a drunken profligate would be wisdom in comparison, and yet, such silly and pernicious precepts are represented as having come from the mouth of a God. If we receive such counsel from a God, I think it would severely tax a devil to surpass it in evil. If this representation of things be true, can we not account for that awful prostration of intellect that we find in society, which acknowledges and venerates such vile trash, such maniacal ravings, diabolical spells, to be divine inspirations and utterances of a God? The greater part of the precepts of the mythical Jesus of the gospels are much of the same quality, therefore it is not surprising that Christianity has been productive of nothing to mankind but misery and woe. "But," say its defenders, "are there no good precepts in the gospel as taught by Jesus?" True, there are some, but they have no more relation to Christianity than mount Blanche has to mount Chimborazo. The man or God, that uttered such trash as here cited, was never capable of conceiving or appreciating the pivot maxim of all morality, as given by the sage Confucius, "Do unto others as thou wouldst they should do unto thee."

How great is the contrast between the precepts and doctrines here cited and commented on, compared with the tenor of the whole book of Jesus of Nazareth through Alexander Smyth. No book ever written contains such a code of beautiful moral laws, so well adapted to every class of individuals and circumstances of society, so practical and capable of producing harmony and happiness among men; yet no sooner had the voice ceased of the martyrd hero, than his sublime and virtuous sayings, as well as his true character as a reformer, were lost to the world, to be superceded by the mythical personage and absurd doctrines and precepts,—such as we find in the gospels of the New Testament.

Friend Jones,—a question suggests itself here, and I think it probable that many persons have made the inquiry,—namely, if the Jesus of Nazareth, his doctrines and precepts as revealed through Alexander Smyth, are the true and original, how shall it be accounted for, as to their sudden loss and oblivion, and the substitution of the mythical Jesus with all the false absurd and unnatural doctrines contained in the gospels of the New Testament? Whence came those absurd and unnatural axioms as contained in the gospels, a few of which I have brought before your notice? These are questions that ought to be answered, and as I have had lately a conversation with Alexander Smyth on the subject, I think I can venture to answer them, at least I will endeavor to do so.

Saul or Paul in his "confessions" makes a statement which we may take in part, but it is not sufficient to our purpose. However, I think we may be enabled to gain what we want from another source. If we refer to the vision, or chapter 26 of Jesus of Nazareth, we shall there see it stated that Nathaniel related having seen in the northern parts of Galilee, several itinerant preachers and doctors, who preached and cast out devils in Jesus' name—every preacher having a book from which they preached as authority. Now, it never has been known to me that our Christian preachers ever made any inquiry about those itinerant preachers and doctors, who taught and healed in Jesus' name, who, in fact, were doing the very same thing that he was doing in the same country and at the same time. Let us, then, inquire who those itinerants were, and and where from. I think we have struck a vein which if carried through will prove of importance. After considerable researches, I have been enabled to gather much information concerning them, from which I find: These itinerants preached certain, mystical, abtruse, speculative doctrines concerning the Deity and the soul, and the great power of faith over all things, so that when they came before the sick, they at first worked upon their minds to create a *faith*, and then they touched the body with the hand—then the sick became well. Therefore all diseases were cured by *faith* and touch, and the curing of a disease was called casting out devils.

Every preacher had a book containing the doctrines and axioms of their faith, which was called God's spells or God's powers. Now, if those preachers had each a book, they must be an organized body, being many in union, having officers in grades, and a head or Bishop, and also a location. All this I have traced to its proper source, and I find them to be the old sect of Therapuetae or Essenes, whose central location was Alexandria in Egypt. There they lived as a body of people, differing in ideas and customs from the rest of the world. In fact, they were an order of monks living in common,—very abstemious, self-denying and lazy. They divided themselves into two parties every year,—one of which went abroad to preach to the people, heal the soul and cure the body, while the other party staid at home to eat hard bread and peas, and worship God in their own way. They lay upon their backs on straw, singing hymns and contemplating the beauties of their incomprehensible axioms, and luxuriating in visions. They had their orders of priesthood, as deacons, ministers, and bishops. They had settlements and churches in many parts of the world, and were a persevering fanatical people, full of strange notions and customs. But though they professed to despise riches, they begged and received fees for their cares, and when their time of itineracy was over, they gathered together all their gains, returned to their settlements, and added their wealth to the common stock. Such were the Therapuetae or Essenes, and such were the itinerant doctors and preachers who were doing business in Jesus name, as complained of by the Apostles, when Jesus told him to forbid them not, as quoted from the gospel. They were supposed to be of Jewish descent, and had been established in Alexandria in Egypt, many generations prior to the time assigned to the Christian Era, but when they commenced, it is not known. Having said this much of the Therapuetae, to show who they were, we will now approach that point to which we have been tending. It was stated that each preacher carries with him a book of precepts, narratives and axioms, which constituted his stock in trade; besides that, he had a bag to carry his bread in, and money when he had any,—an ink-horn in his girdle and a reed for a pen,—thus equipped, bare footed and staff in hand, he passed from city to city, and country to country. But let us draw our attention to the book. This book was a kind of memoranda of all their theological notions. It contained some rude conceptions of the Deity, for they believed in one God only, considering their system superior to all forms of Paganism. Another portion of the book consisted of precepts of a stern ascetic nature,—some hymns which they sung at their worship, some of their most esteemed prayers, and some axioms which they considered as gems of thought, so brilliant and lucid that they would lie three or four days upon their backs, without food, contemplating their ineffable beauties. I will quote one of those brilliant gems of thought from Matt. 6: 22, of the gospel of the New Testament:

"The light of the body is the eye, if, therefore, thy eye be single, thy whole body shall be full of light, but if thy eye be evil, thy whole body shall be full of darkness; if, therefore, the light within thee be darkness, how great is that darkness."

No doubt there is great beauty in this, though every one can not see it, and no doubt it took the Therapuetae a long time on their backs in their contemplations, and making their discoveries of light and beauty.

This is quoted from the Testament as part of the doctrines of Jesus, yet it was taken from the book of the Therapuetae, which had been preached for ages before the time of Jesus, and about two thirds of all the other doctrines and precepts of the gospel come from the same source. In fact, the gospels of the New Testament are nothing more than altered versions of the book of the itinerant Therapuetae, to suit the change of times and circumstances, which I will proceed to show how were brought about. It has been stated and can be proven by ancient writers, among whom was Eusebius, the first christian father, that the Therapuetae had their stations, churches and colleges in nearly all the great cities of Egypt and Asia, and some parts of Europe. And when we read of Paul and others writing to the churches of Antioch, Corinth and Gallacia, &c., as christian churches, we must not understand them in the sense we do of the present day, when we use the same words, but in quite a different one. Now, those churches of the east had been established many years preceding the christian Era by the Theraputae, and had regular organizations and order of priesthood before the christian brethren had a church at all, as it was impossible for this new despised sect to have established them in so short a time or even to organize themselves as soon as that at which Paul preached. Those churches were entirely Therapuetaen in doctrines and ceremonies, but within a few years of the advent of the true Jesus of Nazareth, they (the churches) had undergone a change of name, and some alterations in the machinery of their faith. A reformer and agitator rising among them, who having great influence and being ambitious, was desirous of making some alteration and modification in the theological faith and doctrines. This reformer introduced from the Indian Panthology, the mythological God Christos, to be an incarnation with man, and an intermediate intercessor and savior for man. The name of their sect was then changed to Christos or worshipers of the Christ, and Therapuetae and Essenes were soon abolished. All the old churches in Asia, soon accepted the new doctrine and changed their names to Christos. Even at Alexandria, prior to the christian era, the old pagans and the reformed sects intermingled and worshipped at the same shrine at the temple of Seraphis at Alexandria, under the name of Christos, and a cross which was an emblem of their faith was erected at or near the altar. Thus this old body of religious monks and fanatics, had undergone a great change in course of a few years prior to the advent of the true Jesus of Nazareth, having introduced a new God and new doctrine, and taken a new name. Such was the state of things with them at the time Jesus of Nazareth was undergoing his three years' experience as a reformer of the people of Palestine.

Thus it was that one of his apostles met some of the itinerant Christos, as they were thus called doing the same things as his master Jesus, when he made report: Master there be men not of our body, casting out devils in thy name."

We now come to the most important part of our investigations, showing how the old theological itinerants text book was converted into the christian gospel of the present day.

Saul or Paul, after he had undergone his farcical conversion, after the death of that most noble of men, martyr and hero, Jesus of Nazareth, went out with the honest intent of preaching the pure doctrines and precepts of Jesus, as far as he could make it convenient to his insatiable thirst for power and self-aggrandizement, but the farther he advanced and the more he experienced, the greater became his field of vision. He found that if he continued in the same course, he would have great labor to accomplish, and would not be certain that it would achieve for him in the end that which he desired. On the other hand, by bending to circumstances, conceding to one a little and compromising with another, he possibly could gain over to his side a large party, which would save him time and labor, and bring him up to the goal of his ambition.

Now Paul's tact and success in life, as far as he was successful, was by his peculiar nature in adopting that course of conduct. He, accordingly, resolved to do so. He made himself acquainted with some of the most celebrated Therapuetae or Cristos, among whom was one Luke, and one Mark, both venerable priests and monks of that order. With them, he had several conferences in secret, the subject of which was, that he proposed that the new religious sect, Jesus of Nazareth, of which he considered himself the head, should be brought over to the Christos, and the two interblended as one, provided they could determine on the mode and manner of the interblending. This idea was well received by the leaders of the Christos. Time and occasions were set apart, and the conference carried on, and at length was terminated, the result of the decision being as follows:

1st. The mythical god Christ, and Jesus, the founder of Paul's sect, should be blended as one under the name of Jesus Christos, which should be considered and worshiped as one God.

2nd. All the fables pertaining to the birth of Christ should be retained.

3rd. All the history of Jesus except his birth and parentage should be retained and adopted,—the persecution and martyrdom of Jesus were to be the grand features upon which all of the future religious drama was to move. The doctrine of atonement was to be preached, by which Jesus Christos was to pay by his death, as a sacrifice to God for the sins of mankind,—thus men were to be exhonerated from paying the taxes on sin. This idea of the atonement gave great delight to the old Christos, and Paul himself thought it a great improvement in the way of a religious doctrine, for they knew that nearly every man would prefer that somebody else should pay their taxes on sin.

4th. It was agreed that nearly all of the itinerant book, not conflicting with the previous articles, should be adopted as the text book of the now rising religion.

5th. All other theological abstract points were to be left to a future conference, as occasion should call for them. These articles were approved by both parties, and were soon put into successful operation. Owing to the general ignorance on both sides, the doctors did not conflict much with one another, and the priests being united, the interblending took place without any difficulty. Paul now suddenly found himself elevated to office at the head of a large party, and almost imagined that he began to sip of the cup of bliss. He no longer spoke of the amiable reformer whose blood he had aided to shed as the first installment paid to insure his future greatness. He no longer spoke of the man of wisdom, virtue, justice, truth and honor, but he tells the people that he comes to them to preach of Jesus Christ, of him crucified—who laid down his life as an atonement for man's sins.

"And I thought I heard a voice cry, Paul! Paul! thou needest that sacrifice."

After this, the new-made Christianity made but slow progress for three or four hundred years, when a murderous king, being told by a Christian bishop that Jesus Christ would pardon and atone for all his murders, and as many more as he chose to commit, became a Christian, and used all of his despotic power in its favor. Christianity then sprang into life and power in Europe, and governed many nations. Since then, the whole earth has groaned in agony, and wept tears of blood for more than fifteen hundred years. A pall of darkness settled upon the mind of man. He sees not, and knows not his true nature; for perverse old traditions and corrupt doctrines have swallowed up all perception of right and wrong, of prudence, justice, truth, virtue, love and affection. All earth has been rendered a hell, and all men devils. The sweet and romantic history of Jesus of Nazareth, his harmonious philosophy, his divine precepts and tender love, have all passed into oblivion, and nothing is left of him to cheer the thoughts and hopes of men whose aim in life and aspirations for the future shall be virtue, love and truth.

Friend Jones, they say there is a good time coming. May God speed it, and when it does come, may every man be seated by his own fire side, with all the comforts of life, living in peace and security, and above all things, may every man have a copy of Alexander Smyth's book, "Jesus of Nazareth," in his hand. Then I am sure he will be supremely happy.

Baltimore, Md.

Voices from the People.

CARDINGTON, OHIO.—L. F. Hager writes.—Please find inclosed three dollars for my subscription to the JOURNAL, as my time expired the 7th of April. I am highly pleased with your success and triumph in making the paper all that I can desire.

SUSANVILLE, CAL.—H. S. Barrett writes.—I inclose an order of two dollars for four copies of the JOURNAL for three months, to new subscribers who are searching after the truth of the spiritual philosophy. I have loaned a few copies of my JOURNAL, and that has caused a desire for more information, and as it is impossible for me to do without, I deem it best to furnish the poor hungering souls with the manna of life for three months, hoping by that time they may be able to see their way clear and continue as regular subscribers.

GARNETT, KANSAS.—Lucas Everett writes.—Inclosed I send you three dollars, to apply on my back subscription, and will send you more as soon as I can spare it. I am exceedingly sorry to have kept you out of it so long, but it was all owing to bad luck and sickness last year. I tender you my heart-felt thanks for your kindness in continuing to send the JOURNAL so long after the expiration of the time paid for.

REMARKS:—All right, brother. Such letters of gratitude stimulate us to renewed effort. How unlike the letter sometimes received from one who wants to trump up an apology for getting rid of paying for the JOURNAL after having received it on credit a year or two.

BATTLE CREEK, MICH.—Timothy Snow writes. I will try and encourage you as long as I can, by taking the JOURNAL, and paying for it, and when I can't do that, you will always have my sympathy and respect for the good you are doing for the cause of humanity, right and justice.

CAMBRIDGE, ILL.—E. S. Roberts writes.—Inclosed please find nine dollars, six of which you will apply on part subscription from April 19th, 1868, to April 19th, 1869, and the balance three dollars for the present year. Please change the little monitor to suit the above, and relieve a brother's conscience.

REMARKS.—Thank you, brother. It's the likes of yourself that we are pleased to hear from.

WILMINGTON, DEL.—Jas. Frazer writes.—Please find post office order for three dollars inclosed, being renewal subscription for your excellent paper, due on the 8th inst. Had I the time, I would like to give your readers a short account of the progress of the Spiritualistic cause in our city. We are progressing, that is certain. The immortal Moses Hull has just been here and closed the orthodox lion's mouth in a course of three lectures.

HARFORD, PENN.—We wish to be one of seven or more families of Spiritualists, to locate as a colony in Missouri or Kansas. Will Spiritualists who wish to engage in such a move, please correspond with John S. Adams, of Harford, Susquehannah County, Penn.

STOCKHOLM, N. Y.—Austin Kent writes.—Your letter inclosing five dollars, came safely, as all your letters do. I have now received not far from twenty-five dollars from your patrons, through you direct, since you printed my report in winter. I write to each donor, when I can read the full address, but am not always able to do that. I repeat my thanks for the charity which is for the time, relieving me from temporal want. At times my sufferings more seriously affect my mind, and unless summer brings me relief, I have done writing for the press. Often for days, I am unable to write such a note as this. But that the friends who send me money need have no fear if they fail to hear from it, I will say that I have never known one dollar lost coming to me in mail. May God reward you, Brother Jones, for your care and trouble on my behalf.

REMARKS:—Our friends will please direct those letters containing remittances for Brother Kent, to him, at Stockholm, St. Lawrence Co., N. Y.

MOBILE, ALA.—S. A. Carr writes.—Please find herewith three dollars remitted in payment for one year's subscription. Mrs. Jennie Ferris, the renowned physical medium, has been with us a short time, during which she has given our people a remarkable series of seances. Music boxes, guitars, tamborines, drums, trumpets and bells by the score, have been wafted through the air and played upon in her presence. They have handed us their hands, shown us their forms, sent us messages written on their own cards, by their own hands, spoken to us by their own lips, and answered skeptics with ring tests.

SPARTA, WIS.—W. H. Leverich writes.—We have just been favored with five lectures from the veritable E. V. Wilson, whose sledge hammer blows at old theology have had a telling effect.

FREEMONT, OHIO.—Dr. Samuel Underhill writes.—I reached this place in good health, day before yesterday, and am to give a series of lectures here,—first on temperance. I gave a course of lectures in the Methodist church at Cuyahoga Falls, and by invitation went home with a Methodist, one night after the lecture. I had been told that he was very much opposed to Spiritualism. He had a child, and had lost one about three years old. Perceiving that his wife looked like a good subject for mesmerism, I said to her, "Let me put you in a mesmeric sleep, and you can see the child." She replied, "I do see her often now." I lectured to the Spiritualists of Akron, on Sunday last. They seem growing and awake. Orville, Wayne Co., refused to let me lecture on temperance, because, thirty years ago, when I lived in Massillon, rumor said that I denied the Bible. I wrote some rhymes and sent back to them.

REMARKS:—The doctor is doing good wherever he is employed. His work on Mesmerism has won for him a national reputation. Although an old man, he possesses remarkably strong magnetic powers.

FOX LAKE, WIS.—George Morgan writes.—We have had E. V. Wilson here. He gave us two evening lectures, and one seance in the afternoon to crowded houses. Was well received. Gave good satisfaction to all except the orthodox. To them he dealt such heavy blows that they winced and writhed like a wounded serpent, and roared like the untamed lion.

BRIGHTON, IND.—Mrs. Gilhams writes.—I notice in your statistical department, a mistake of post office address, in the report of Thomas Harding. The name of the post office is Brighton. Strangers who visit the place are very liable to be mistaken in the address, in consequence of the village here being called Lexington. It is a small collection of houses, numbering about fifty inhabitants, situated between two prairies, twelve miles south and east of Sturgis, Mich. This is a beautiful country,—its inhabitants are wealthy, industrious, intelligent and liberal-minded, noted for their liberal religious sentiments and sound political status. There is a free church here, and during the past year we have been favored with eight lectures from Brother A. J. Fishback, given in his easy, pleasant style. They excited an interest in Spiritualism, which will culminate a rich harvest in the future. We also have had three lectures by Mrs. A. M. Slade, that gifted woman who dared speak the truth in the face of opposition, and two by Mrs. S. E. Warner, which were highly appreciated, and others who have spoken on the subject of Spiritualism. We are truly blest with an atmosphere of freedom, and not likely to be troubled very soon with sectarian prejudices, for worth is truly appreciated, and its merits quickly accepted.

"OUR SATURDAY NIGHT."

Under this heading, in a late issue of *Pomeroy's Democrat*, appears the following article. It is so full of the spirit of human kindness, so eloquently displays the better side of human nature,—which seems to be largely enwrapped in the elastic folds of the nature of the eccentric "Brick" Pomeroy,—it is so redolent with the genial rays of golden human love, which can not but soften and better the heart of every reader thereof, that I could not resist the temptation of asking you, Bro. Jones, to give it place in your columns. Did that "*golden shadow*" ever enrobe us, as well when we act as when "we write," how much happier, how much better would be this world of bleak human selfishness.

DR. J. K. BAILEY.

PATIENT IN SUFFERING.

Some weeks ago, one of the men working in our office told us of a little girl, who the day before had fallen down stairs and broken her hip. Said he:

"It is too bad, for she was such a playful little romp, and her mother is too poor to care for her as she should be cared for."

So we went out with him one night after the day's work was done. Down a narrow street, turning here and there—into a cross street swarming with noisy children, dogs, cats and jostling humanity. Then into a little alley between two brick houses—through and into a little back yard or area, lined by house walls—up the back stairs, one, two, three flights—into a little, half-furnished room.

Only one room, not twenty feet square. Two windows looking out into, and down upon the contracted area or yard. Ceilings low, for it costs to build high in the city as in town. Not a bit of carpet on the floor—one little ten cent picture (a little girl playing with a kitten) on the wall—a little, old, cracked stove in a corner, with a stew-pan thereon, in which a bone was being boiled. A rude bedstead stood in the opposite corner, three old chairs, and a three legged table standing against the wall, marked the comforts of this "home." By the table, working by the light of a villainous looking kerosene lamp, sat a middle-aged woman making blue overalls, while on the bed lay the little girl we came to see.

"And here is where you live?"

"Yes, sir—we try to live here."

"How is the little one to-night?"

"Just about so, sir. She suffers a good deal."

"She bothers you about working, does she not?"

"Yes, sir, but I don't mind that."

"How many hours a day do you work?"

"I don't know, sir. I am up soon as it is light, and I work all day till every thing is still on the streets; about midnight, I think, sir."

"What rent do you pay for this room?"

"Two dollars a week, sir."

"How much do you earn?"

"Sometimes sixty cents a day. But since Annie has been sick, I can't earn more than fifty cents, and some days not that."

"You can't lay up much, then?"

"No, sir. It is hard work to get along. When Annie is well she makes some days ten cents selling papers, and if it is too rainy to sell papers she sweeps the crossings."

"How much does she make rainy days?"

"Some days nothing. Some days a few pennies. Once a man gave her a dollar, and I got her a new dress with it, and some shoes at a second-hand store. Once a lady gave her a half a dollar, but these don't always happen very often."

"Have you a husband?"

"Yes, sir—but—but—but, sir, he only comes here to sleep, and sometimes does not come at all. Sometimes he is here to supper and to breakfast—sometimes he comes here when he is sick."

"Don't he help support you?"

"Not now, sir. He takes what money Annie makes, and goes off with it when I don't get hold of it and take out part of it, and then he scolds and swears at me."

"What does he do for a living?"

"Nothing, sir. He goes around; I don't know where. He is off with somebody, and drinks a good deal, sir. Sometimes he don't come home for a week."

Do you love him?"

"Yes, sir—I did love him once, but it seems a long while ago, sir—when we lived in Harlem, and began to keep house, and when Annie was born. But he is not now as he was then, sir. Then he was good, and never struck me, sir."

"He does not strike you now, does he?"

"Sometimes, sir, but not often. Only when he is in liquor. Two weeks ago he struck me with a chair because I did not have anything for him to eat, and I was lame a good while so I could not lift Annie, but it's most well now."

And she showed us a long, greenish-looking bruise on her left shoulder, yet painful to the touch.

"Don't he help take care of Annie?"

"No, sir. He scolded when she fell down stairs, and said she was careless. And that is all he does."

"Has he been home to-night?"

"No sir, not yet. He may come any minute."

"Let us see about the little one. How old is she?"

"Eight years last July, sir."

Then we sat upon the edge of the rickety bed and looked at the little girl. A pale, feverish, little bundle of nervousness and aching pains. She lay in bed, a little bundle of old rags under her head—the jet black hair in contrast with her pale face. An old shawl was thrown over her as she lay there helpless, her eyes looking at us as we have seen lambs look when waiting the knife of the butcher. We felt her wrist—it was hot, and the pulse was unsteady. Her brow was hot from nervous fever. A coarse under-garment revealed the half-starved anatomy before us, as she seemed to say—"Please, sir, I can't help being poor, for my father don't love me!"

We looked into her eyes till the tears came to more than one pair—till the lashes over her's closed, and she turned her little head to the wall, while the tears trickled down her face.

"Annie! Look here little one. Annie!"

Slowly she turned—

"Please, sir, I didn't mean to cry, but your hand felt so good on my head, and I was thinking if my papa would only do so, it wouldn't hurt me so much to be sick, and to see poor mama working all the time so hard."

And the tears rolled one after another down more than one cheek in that little room—that mockery of "home!"

"What do you want, dear? Tell us what to get for you?"

"I want to be well, so I can help my mother!"

Was ever answer so eloquent? Who says the children of the poor are not near to God? How else could such Christ-like sympathy find its way from heart to lips, even of little patient sufferers? And God make that reply the bridge over which this little one's father, and other little ones' fathers can walk to return from the belt of desolate dissipation to the noble love of honest, earnest manhood.

"*I want to be well, so I can help my mother!*"

By the power given us under the golden shadow under which we write, we will burn that sentence in letters of fire around the rim of the glass that father sends to his lips so often, and open his eyes, never to be closed, to the tear-wet prayer of his child—

"*I want to be well, so I can help my mother!*"

"Well, dear, pretty soon you *shall* be well. And your mother is already helped. Your love helps her. Now, tell us what you want beside."

"Shall I tell you just what I want?"

"Yes, just what you want."

"I want some lemonade, for it will taste so good! Can I have some?"

"Why, God love you, little one—you shall have all you want—enough to swim in."

"When?"

"When? Right away—soon as we can get it."

"And may I have an orange, too, sir?"

"Yes—a dozen of them."

* * * * * * *

She drank of the lemonade. She sucked an orange—not a little, dry one, but a great, big, luscious one, and after we had bathed her face and neck, and little chest with a sponge, wet with Cologne water—and bathed her hands and arms, she lifted her face a little, put her lips to ours—put her arms about our neck, and whispered:

"*I do thank you, sir!*"

We have heard the wildest, grandest thunder of Heaven, while sitting out in the storm to enjoy the terrific grandeur of the burst, the rumble and the flash which seemed to dance its zig zag waltz on our very eye lids—we have heard the thunders of brass and steel-mouthed artillery—have heard the death shrieks of those suddenly called to their final account, but that simple whispered, "*I thank you, sir,*" from the lips of that father-neglected little sufferer rises high above the storm, the thunder, the cannon, the shrieks and is heard even to our heart as we write this simple chapter of fact without effort or attempt to polish, adorn or beautify.

It cost but little to make her happy. A few kind words. A little money saved from foolish extravagance that we might do good therewith when came the chance and demand. We might have brought a bottle of wine, or treated half a dozen boon companions, and thus helped win fathers and husbands from their love of home, but to us there would have been no pleasure in that, and not one bit of good accomplished.

And as we think of this little patient sufferer—of the thousands all over the land—we can not but feel thankful that we are not so poor, and that we have manhood enough to take care of our strength, and care for those we love. There are women all over the land—women who have homes, little ones they may be, but homes, and playful children, and loving husbands. Yet they are not contented, though a million times better off than many. There are little children and big ones, dissatisfied with what they have, when they are kings and queens compared to poor little Annie, who never utters a word of complaint.

And there are men who once loved and caressed, and cared for their home ones—who even now are good and kind at heart—who do not know how their home ones love them, and pray for them, and long for their sober, loving, protecting presence—who are too good to throw themselves away, and leave those who love them to the chance care of those who may have hearts, and love for all who suffer in mind or body.

And so, little ones, who read this true story of a little crippled girl—think if you are not better off than she. You have a home—loving father and mother—some one to love and to love you—a nice place to sleep, and no drunken father to rob you of pennies, as little Annie's father robs her of the money she earns by sweeping the streets on rainy days, that the rich who cross may not soil their silks or their boots. And when you see poor little children, use them well, and be kind to them, and share your good things with them. Then they will love you, and you all will be better.

And you, good woman, when tempted to scold and find fault with your lot, think if you are not better off than the woman of whom we write.

And you, our brothers—for we all are brothers, after all—look at your family, and thank God that you have manhood, and the strength to care for your loved ones, as they will care for you when comes the time. And when you see a weak brother struggling to rise help him. Stand by him. Encourage him. Give him employment—at least, kind words, and then we will all of us be better and happier when the work of the week—the battle of life be ended, and we can rest from labor, thanking God for such rest, and for the blessings which follow the good resolves of Saturday Night.—

"BRICK" POMEROY.

WHAT'S THE DIFFERENCE!

BY DR. E. B. WHEELOCK.

In a work entitled "The Treasury of History," by Samuel Maunder, on page 322, we find the following language respecting the influence of the teachings of the Koran and its religion upon the disciples of the prophet Mahomet. The above historian says:

"One foul taint in this religion is the abhorrence which it creates against all those who do not embrace the same doctrines; and also the direct tendency of that faith is to consign the human mind to a state of arrogant and incurable ignorance, by considering the Koran as containing everything worthy of being known."

This author does not deny that the Koran teaches many good things, and may have its uses. This "sacred book" allows its followers to have only four wives, while that of the Jews allowed Solomon to have three hundred.

It is not of the book but the general tendency of which he complains. It creates an "abhorrence" against all those who do not embrace its doctrines.

What less than this do we find in the minds of those who worship the Christian's Koran—the Bible? Do they not hold in abhorrence all those who do not embrace its doctrines? To say nothing of the persecutions of the past, how is it to day? Suppose Professor Denton, of Boston, should propose to deliver a geological lecture in any town in the state of Iowa, or any state or county where the Bible is worshipped as the Koran is, and would he not be held in abhorrence the same? Suppose we introduce Emma Hardinge, Emma J. Bullene, Judge Edmonds, Professor Hare, Gov. Talmadge, or J. M. Peebles, and a hundred others of the best talent in America, who do not embrace all the doctrines of the Christian's "sacred canon," or Koran, and how soon would you behold the same abhorrence as witnessed among the followers of Mahomet?

In the language of my text, What's the difference?

Again the historian states that the "tendency of that faith is to consign the human mind to a state of arrogant and incurable ignorance, by considering the Koran as containing everything worthy of being known."

If this is not a true picture of the Bible worshiper of to day, then there never was one. The tendency of any faith in the infallibility of a book, no matter what its name, must consign the human mind to a state of arrogant and incurable ignorance upon the supposition that it contains everything that is "worthy of being known."

How astonishing, in the eyes of liberal men, that so many thousands in our land should continually labor to inculcate this incurable ignorance by preaching that the Bible contains everything that is worthy of being known. If the beam was only out of our own eye, could we not see more clearly how to get the mote out of the eyes of the disciples of Mahomet?

All books have their uses; but when they become our master, and assume authority over human reason and human judgement, they are useless, except as promoters of bigotry, superstition and cruelty, producing only "arrogance and incurable ignorance."

In the language of my text, I again ask, what is the difference?

"If a body meet a body
Comin' thro' the rye,
Ane' a body kiss a body,
Need a body cry?"

Iowa, March 24th, 1870.

CORRECTIONS.

Communication from J. G. Fish.

Will you allow me space for a few corrections in the report of the recent debate in this city; between myself and Rev. Mr. Moore, on the infallibility of the Bible.

The first I refer to, is this "That I showed by the astronomical argument, that the planets of the solar system were children of the sun, and thus reversed the order of creation, as given in Genesis."

This is an error. The planets may, by evolution, all be children of the sun, but however plausible and beautiful the theory, both fact and conclusive philosophy are still wanting to sustain it, and hence I could not think in a debate of the character of the one of forty evenings, from which I have recently emerged, of rearing such a hypothesis into an argument. Whatever the prospect of the final demonstration of the theory, the scientific world as yet holds it only in the light of an unsettled question.

A second error is where I am made to say that the Essenians were a secret Egyptian sect." I am surprised the reporter should not himself have corrected so flagrant a historical blunder. The Essenians,—or those that "led the contemplative life" in Egypt, are not a secret sect, but a sect of philosophers, who, according to Philo, were severe ascetics that built up upon temperance, as a sort of foundation, a code of morals so closely resembling the early Christian code that there was really no difference between them. But as these were very ancient, and Jesus having, according to Matthew, lived in their country, I said it was proof sufficient that he was an Essenian missionary.

In regard to the Canon of the New Testament being settled by councils in which there were many "bitter contests," I think this was not claimed. I am not aware of any history, to that effect. The Canon of the New Testament seems to have been settled by a sort of common consent, just as that of the Old Testament had been before it.

In a note now before me from the editor of the Philadelphia Department, and reporter of the debate, which was handed me by himself during the debate, which he doubtless supposed true, he states that "there were over thirty gospels submitted to the Nicene Council."

I fail to find any history to sustain this statement, and can but regret that Spiritualists will be so incorrect in their statements before a reading public. The fact is, the Nicene council never arranged the books of the New Testament, or gave a catalogue of them, or settled their Canon. The whole story of the Nicene Canon rests upon no other authority than the insane statment of Pallie's lus Synodicon, incorroborated by the concurrent testimony of any other member of that body. This council was in the year 325, or as some authors have it, 327, while the first catalogue of the New Testament books, rejecting the Revelation of John, was settled by the council of Laodicea in 363 but even this catalogue was not published as the New Testament Canon.

The forty seventh Canon of the third council of Carthage, held in 397, and consisting of Augustin, bishop of Hippo, and forty-two other bishops, decides that all the books contained in the Old and New Testaments, as now arranged, are to be considered canonical.

These are the points as made by myself, incorrectly reported and published, and which you will much oblige me by giving an insertion in your columns, and thus also subserve the interests of truth.

Philadelphia, May 1870.

SPRING DISEASES.

As the weather gets warmer, less food is needed to keep the body warm; we in our blindness, endeavor to keep up the same heat, to burn as much internal fuel in July as January. If we do eat as much, the system cannot appropriate it; it is rejected, it is cast out; but in making the effort to cast it out, natural force is expended which ought to have been saved, weakening ourselves unnecessarily while we were weak and languid before; and these were the very feelings which prompted us to be doing something to make us feel better, to improve our general condition, and to increase our strength. The means we used were to force upon the stomach much larger amounts than were craved, thus imposing upon that much abused organ the aditional labor, not only to expend the strength of the system unnecessarily, but cause irritations, and fevers, and inflammations, which bring wreck and ruin to thousands every spring and summer,—the deaths in the warm months nearly double those of the cooler ones of October and November. Health increases in the autumn. The health, and strength, and bodily enjoyment of all communities increase as the weather begins to cool in the first days of October; the appetite gradually begins to improve, because nature sees that as the weather is getting cooler outside, there must be more fuel consumed within, and she instinctively calls for more food; and the strength increases proportionably.—*From Dr. Hall's Health by Good Living. Published by* HURD AND HOUGHTON.

SOUL-READING,

OR

Psychometric Delineations.

A. B. SEVERANCE,

THE WELL-KNOWN PSYCHOMETRIST,

Will give to those who visit him in person, or from autograph, or lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc.

TERMS—$2.00 for Full Delineations; Brief Delineations $1.00.

A. B. SEVERANCE,
349 Florida St., Milwaukee, Wis.

ol. 7, No 13—tf.

THE PHILOSOPHY OF CREATION.

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand of Horace G. Wood, Medium.

Price 35 cents, postage 4 cents. For sale at this Office

Prof. Spence's Positive and Negative Powders for sale this office.

Address S. S. JONES,
189 South Clark St
Chicago.Ill

PLANCHETTE—THE DESPAIR OF SCIENCE.

The above named work is one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of $1.25 and 16 cents for postage.

Address S. S. Jones, 192 South Clark st., Chicago, Illinois

DR. J. W. STEWART, M. D., WILL CURE DISEASES and infirmities of man and woman and child, free of charge, to all who are unable to pay, from 8 a. m. to 10 a. m., at the American Hotel, Grand Rapids, Mich., commencing April 26, and remain until further notice. Office hours from 8 a. m., to 5 p. m. The Doctor will visit patients who cannot leave their beds.

v8n6tf

Truth Stranger Than Fiction.

[Paul and Judas Entering the Cave of John the Baptist.]

A WONDERFUL BOOK!

STRANGE REVELATIONS BY PAUL AND JUDAS, concerning their lives and intercourse with Jesus and his apostles, given through

ALEXANDER SMYTH, MEDIUM,

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, when usurping all his powers, giving a continued series of well connected scenes, presenting scenery, characters and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end, but we can mention only one or two leading items of each scene as we pass.

BRIEF SYNOPSIS OF CONTENTS:

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, JOHN THE BAPTIST. We journey with them—at noon they halt for rest and refreshments.

SCENE II.

The bondsman, Judas, opens out a rich feast from his leathern bag, while Paul gives him a feast in turn, which is perfectly bewildering. They resume their journey, and find the object of their search alone in a mountain cave, haranguing an imaginary audience. Paul and Judas enter—John frightened and squares himself for a fight: laughable scenes occur, and Paul gets well paid for his journey.

SCENE III.

Graphic description of the Mount of Olives and surrounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary: the latter has a strange presentiment; Martha tries to pry into the secret; Mary in tears, etc.

SCENE IV.

Jesus visits the house of Lazarus, after a sojourn of many years in foreign lands. The welcome—a perplexing mystery solved. Mary swoons; comes to her senses—too good to be true. Jesus and Mary walk by moonlight alone in the garden; what transpired during the interview.

SCENE V.

The baptism; the storm; what John saw. Jesus offended, and John distressed; Paul jubilant. The opinion of Judas concerning Jesus, John and others. The multitude scatter; Paul commands Judas to follow Jesus to his retreat; he obeys, is delighted with his company, and becomes a disciple. What occurred there.

SCENE VI.

Judas returns with a flattering report. Paul encouraged, sends Judas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a jubilant time; secrets disclosed *confidentially*. A strange character here introduced, who plays an important part in the scenes following. Judas finds a medium and engages a sitting for his master, Paul.

SCENE VII.

The Octagon Temple of Mystery; its gorgeous drapery and furniture; the queenly occupant. Paul's reception and embarrassment; strange revelations; Paul delighted and the medium disgusted.

SCENE VIII.

Jesus in his Grotto, reclines upon a bench and falls into a deep slumber; has a remarkable dream; foreshadowing his future career and its results, all of which have been literally fulfilled during the past eighteen hundred years.

SCENE IX.

Fifteen hills and verdant slopes surround a fertile spot wherein a village stands. Description of said village and its inhabitants. At the setting of the orb of day, three weary travelers arrived at the Spring of Nazareth. Several lovely maidens surround the well, one of whom approaches the tallest of the travelers and offers him a drink; a conversation ensues; they go off together. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved.

SCENE X.

Jesus preaches a sermon, and offends a Rabbi; he replies; a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENE XI.

Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatitudes. The Town of Capernaum and Village of Bethsaida. Simon and his residence, and what occurred on the piazza. Simon's birth-day, and a remarkable draught of fishes. A strange coincidence. "By the God of Moses, here comes old Zebedee." He takes a cup of wine, and tells a long story. Judas in ecstacies; he puts a flee in Simon's ear. Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success peculiarly; kicks up a muss; Judas divides the spoils, and Simon becomes reconciled.

SCENE XII.

Judas and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; has a dispute; his opponents get mad, and leave in disgust. *Cosby*, a strange character, appears. An exciting scene.

SCENE XIII.

Paul begins to be uneasy. Judas in possession of his secrets, and he fears an exposure. Paul's meditations upon the precarious situation; a rap at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus' followers, *confidentially*.

SCENE XIV.

The City of Jerusalem. The *Gorgeous Temple*. A minute description of the stupendous structure. The immense Altar of Burnt Sacrifices; the priests at the top; vast inclined planes extend from either side, terminating in well filled cattle-yards. An immense gathering at the Temple; Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the high priests. The people enraged; a general melee ensues in which the tables of the money-changers are capsized, and the thieves and pick-pockets reap a rich harvest.

SCENE XV.

The gorgeous palace of the Sanhedrim. A full description of it and its inmates. The high priests in trouble. Paul's opportunity and how he improves it. The conspiracy: the whole city in confusion and terror. Paul plays a double game, and how he comes out.

SCENE XVI.

Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not recognized—of course not.

SCENE XVII.

The beautiful gate, the largest of nine which gave entrance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it.

SCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting scene; the execution.

A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia.

SCENE XX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourning; the strange things that occurred there, and what was said of them. The priests excited by the stories afloat concerning the strange transaction.

Another sermon and another argument, in which the priests are confounded.

SCENE XXI.

The woman caught in adultery; her arrest; the condemnation, trial and triumph.

SCENE XXII.

Cosby turns up again: his afflictions and how he is relieved. A gay and festive goat, up to all manner of tricks.

SCENE XXIII.

The great conspiracy ripens.

SCENE XXIV.

The Disciples all meet at Bethany; a grand reunion, and infamous treachery. Mary accidentally catches a few words of some remark of Judas'. She discovers a plot, and warns Jesus, but he fails to see the point until it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply demanded and answered.

SCENE XXV.

Matters culminating very rapidly. A fearful scene.

SCENE XXVI.

The last supper; strange conduct of the Apostle John. Judas retires from the company; he returns.

SCENE XXVII.

Jesus arrested, and his followers disgusted: their 'game' was up; fishing for *fish* more lucrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment.

SCENE XXVIII.

The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great hall of state. Pontious Pilate; Tiberius Cæsar. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jesus; who are they?—We shall see before the close of this scene.

SCENE XXIX.

Great excitement in Jerusalem and elsewhere. A frantic mother and lover. Ho, for Calvary! The procession; line of march. Marshalls, police executioners, &c. Martha and Mary in the crowd; Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antipas musing in his palace. A strange visitor—her affecting plea. The curious bracelet; an imperceptible monitor; Herod wife has sent his own son to ignominious death; the scramble for the cross. Alas! too late, too late!

SCENE XXX.

Another scene. The shades of night, and a murky mist hangs over Jerusalem. Paul and Judas under engagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient waiting, and the strange sensations which come over him; Paul appears. The freedom papers and bag of gold are presented, and glittering weapons as well. "Are you prepared, Judas; you or I must die this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book.

SCENE XXXI.

Final communication of Saul to Alexander Smyth, through whom these strange and startling revelations were given, which will be read with intense interest.

The book contains [illegible] pages of closely printed matter, bound in muslin, and for sale at this office. Price $1.50. Postage 20 cents.

Address S. S. JONES,
[illegible] South Clark Street, Chicago, Ill.

HEDGED IN.

BY

ELIZABETH STUART PHELPS.

AUTHOR OF "GATES AJAR."

"Only Heaven means Crowned, not Vanquished, when it says, 'Forgiven!'"

"Most like our Lord are they who bear,
Like him long with the sinning."

Price $1.50, postage 16 cents. For sale at Religio Philosophical Journal Office, 187 and 189, South Clark Street, Chicago.

[THIRD EDITION REVISED AND ENLARGED.]

A PEEP INTO
SACRED TRADITION.

BY REV. ORRIN ABBOTT.

CONTAINING

"*The Condensed Evidence on both sides, of the most important question known to Man.*"

HIS PRESENT AND FUTURE HAPPINESS.

Price 50 cents. Postage 2 cents.
For sale at Religio-Philosophical Journal Office. 187 and 189 So. Clark Street, Chicago.

VILLAGE LIFE IN THE WEST.

BEYOND THE BREAKERS.

A Story of the Present Day.

BY

ROBERT DALE OWEN.

Author of "Footfalls on the Boundary of another World."

Finely Illustrated. Price $2.00. Postage 24 cents.
For sale at the Religio-Philosophical Journal Office.

HOW AND WHY
I BECAME
A SPIRITUALIST,

BY

Wash. A. Danskin.

FOURTH EDITION.

With an appendix giving an authentic statement of that wonderful phenomenon known as the

SOLID IRON RING MANIFESTATION,

which is alone worth more than the price of the book.

Price 75cts, Postage 12cts.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago, Ill.

PAIN CURER

EUREKA. EUREKA.

I Have Found it! I Have Found it!

Roger's Excelsior Pain Curer.

The best preparation ever made for all nervous and neuralgic pains, rheumatism, toothache, headache, diptheria, sore throat, ague, corns and bunions; also invaluable in all cases of sprains and bruises. One application will convince the most skeptical. Sample box forwarded to any address in the United States on receipt of 35 cents. Manufactured and sold wholesale and retail by

W. W. Rogers, Hampden Corner, Me.
Or at Room 19, 189 So. Clark Street, Chicago. Ill.
Vol no 3

DR. DUMONT C. DAKE.

THE HEALER, of Rochester, N. Y., treats all diseases with success. "Sui Generis" none but itself can be parallel. The Doctor is now operating in the West. Permanent address, care of this office, 189 So. Clark Street. Send for circular. Astounding cures. Dr. Dake is a genuine healer, and a true Spiritualist, and is fully controlled by a band of spirits in manipulating and healing the afflicted. At Shaw's Hotel, Elgin, Wednesday and Thursday, May 4th and 5th; Julien House, Belvidere, Friday, May 6th; Holland House, Rockford, on and after Saturday, May 7th until farther notice.

v8n1yr

MRS. FERREE'S NEW PAMPHLET FOR THE THOUSAND.

"As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO MAY 28, 1870.

TERMS OF THE
Religio-Philosophical Journal.
$3,00 per year, $1,50—6 months, $1,—4mo.
☞ *Fifty Cents for Three Months on trial*
TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or POST-OFFICE MONEY ORDER, if possible. Where neither of these can be procured, send the money, but ALWAYS IN A REGISTERED LETTER. The registration fee has been reduced to FIFTEEN CENTS, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. ALL Postmasters are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of $3.50 per year.

PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names ENTERED on the subscription books without the first payment in advance.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount,—whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is PRIMA FACIE evidence of intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—Dec. 10—0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

☞ Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

☞ All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

POETRY.

The influence of Poetry—Lizzie Doten—Warren Barlow.

The human soul has been compared to a garden in which the muses carol, and arrange their sweetest lays. He who is without a vein of poetry in his nature, is like the arid desert, with no beds of flowers, no murmuring streams no bubbling springs, or green carpeted earth to greet the vision. Human nature has poetry within it, and it comes forth like the flower from the parent stem; like the spear of grass from the tiny seed, and reflects the beauty and grandeur of the human soul. The human mind is, in one sense of the word, an instrument, and all nature plays upon it. The singing bird, the prattling talk of innocent childhood, the plants in the garden, a shady walk, a flowery lawn, pleasant quiet retreat in the forest, all touch a chord in the poet's mind, and it responds thereto in verse. The poet acts by being acted upon. If there were no flowers, he could not sing of their rainbow tints. Nature inspires him, and he sings as she impresses him, and the more perfect the inspirations, the more perfect the song. The poet who wrote the following, had the sensitive chords of his mind touched by one whom he devotedly loved perhaps, and as her image flitted through his mind, as her soft blue eyes, snowy white arms, and peaceful nature nestled there, he saw her at her devotional exercises, and wrote the

MAIDEN'S PRAYER.

She rose from her delicious sleep,
And put away her soft brown hair!
And in a tone as low and deep,
As love's first whisper, breathed a prayer:
With snow-white hands together pressed,
Her blue eyes sheltered in the lid,
The folded linen on her breast,
Just swelling with the charm it hid.
And from her long and flowing dress,
Escaped a bare and snowy foot,
Whose step upon the earth did press,
Like a new snow-flake, white and mute;
And then from slumbers soft and warm,
Like a young spirit fresh from heaven,
She bowed that light and matchless form,
And humbly prayed to be forgiven.

There is a vein of beauty in the above, that sparkles finely, and who can read it without feeling that he is made better thereby. The man who can see no beauty in the world, who can not appreciate the scintillations of the human soul, manifested in those poetical effusions which abound in our literature, is exhibited in the following verse by Whittier:

Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own.

Byron, who entertained a correct idea in regard to spirit communion and impressions, repeated in verse what Johnson had said, in regard to angel visitants.

I merely mean to say what Johnson said,
That, in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears.
And what is strangest upon this strange head,
Is, that, whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.

In the following, from the inspired pen of Lizzie Doten, there is a world of choice treasures, and he who can not see them, is indeed blind.

"Within the heart of man there is a constant yearning
For something higher, holier, unattained,—
Upward and onward, from the present turning,
Yet resting never when a point is gained.
Some unseen spirit evermore the soul is urging
Through childish weakness and ambitious youth;
And day by day all souls are still converging
Nearer and nearer to the Central Source of Truth.
Youth cuts a foothold in the Rock of Ages;
The hope of Fame and Glory lures him on his way,
And, pondering o'er the works of ancient sages,
He catches glimpses of a brighter day.
Alas! but toilsome is the way and dreary,
To him who has no high and holy aim,
And, pausing on Life's threshold, sad and weary,
He casts away the laurel wreath of Fame."

Thus it is with many. Not comprehending the true nature and dignity of manhood, they cast away the Laurel Wreath of Fame, leaving a desolate heart, a mind wrecked, and aspirations unrealized.

When a man enters dens of vice and licentiousness, and presses to his lips the low and vile, he casts away the Laurel Wreath of Fame, and loses that dignity which should ever characterize him. We find in poetry a fire that illuminates the dark chambers of the human mind, causes the buds therein to blossom, making better all the impulses of the soul. Of aspiration and inspiration, Lizzie Doten speaks as follows:

"O, ever thus have Earth's most noble hearted
Gone calmly upward to their place above!
And when their footsteps from the earth departed,
Have left their works of genius or of love.
For Aspiration is the moral lever, raising
The earnest spirit to its destined height;
But Inspiration only comes from gazing
Upon the perfect Source of Life and Light!"

In her poetical effusions, there is a serene majesty and grandeur, that conducts the reader at once into the realms of the beautiful, and he feels as if he was being caressed by an angel. All of her writings have that characteristic. They rub off the angularities of life, soften human nature, cause purer thoughts to unfold within the human mind, and develop those finer feelings that allies man to the angels. Many other poets, however, have a different vein in their soul, one that carries to the outer world another class of thoughts. It is well that such is the case. Warren Barlow, for example, is one of those writers, whose verse is a two-edged sword, that while it cuts *sarcastically*, cuts so *beautifully* that all admire it. He deals with error, regarding it in open rebellion against truth, and he enters the battle with an appetite keen for the fight, and advances with the boldness of one having authority. Speaking of creeds he says:

All Nature is but one stupendous thought,
Which God through love and wisdom hath outwrought.
All things co operate and ever blend,
And serve each other for a noble end.
But creeds have so benumbed our feeble sense—
Our just conceptions of Omnipotence,
So slandered reason, and God's light within,
We sometimes fear our purest thoughts are sin.
O man, be just! Be true to reason's light!
Dispel the moral gloom that dims thy sight;
What e'er unbiased judgment doth commend,
Pursue with freedom, and in love defend.

In his poetical work, "The Voices," he deals severely with error. His ideas put us in mind of the "flaming sword" in the Garden of Eden—only they circle around truth, defending it with an earnestness that pleases all. Warren Barlow is one of Nature's poets. Lizzie Doten represents the flowers—he exhibits in his writings the stately oak, whose towering majesty speaks, "I am king of the forest." In Lizzie Doten's poems, there is a mild breeze, with the fragrance of flowers thereon. In Warren Barlow's "Voices," there is a terrific hurricane, wild tornadoes, lurid lightnings, and terrific thunders and earthquakes. He is dealing with error. He is confronting an antagonist that is worthy of his steel. He advances on the battle field, appreciating the character of his antagonist. Between his poems and those of Lizzie Doten, there is this difference—his are bold, defiant, crushing in argument, truthful in assertions, and anaconda-like never relinquish their grasp on error. Hers are like the clambering vine, which, with blossoms and leaves scented with the "balm of a thousand flowers," affectionately clasps in its fond embrace the majestic oak, thinking it can exert a softening influence on its rugged sides. She advances with love in her heart, and a smile on her features, and who can resist her winning ways? We can see her in her poetry. Enthroned there, she sits, saying to the boisterous passions of human nature, "Peace be still." Who can read her poems, without knowing her nature and respecting and loving her. Warren Barlow is differently constituted. He is the warrior, who advances boldly and defiantly, wishing to cleanse the Augean stables of the world, and woe to them that resist him. He walks with the majesty of an emperor, knowing the nature of his mission and the obstacles to be overcome. In his "Voices," he says:

If God designed that man should not rebel,
Nor eat forbidden fruit and go to hell,
Why did He not defend the fatal tree,
And thus protect the race eternally?
But no! the record hath most plainly told,
The fruit was good, and pleasant to behold;
The tree to be desired to make one wise,
With Satan left to counsel and advise.
With access free from every side around,
Within their reach the charming fruit was found;
Its fragrant odor mingled with their breath,
While all conspired to urge them on to death.
Oh, why was man in this drear hour neglected.
And left alone with Satan, unprotected?
To bring a damning curse upon his head,
And sound the awful dirge—*the race is dead*!
Or did God choose that Adam and his wife,
Should eat of this, but not the tree of life?
The record this opinion justifies,
And only he who blindly reads, denies;
For all conspired with charming fruit so sweet,
To urge them to the fatal tree and eat;
While flaming swords repelled the fated pair,
Forever from the tree of life so fair.

Poetry has its mission. The world might as well be without flowers as poetry. It softens human nature, makes it purer, better, and holier, and advances humanity in the scale of existence. Within the human mind, the outer world is represented. It is true to its Mother Nature. It only represents the faculties given it. It is true to itself, in whatever sphere laboring. Warren Barlow, in his "Voices," represents a peculiar phase of life. He is the Daniel in the Lion's Den, and he fears nothing. His teachings are instructive, perceptions clear, and sarcasm of the keenest order. He writes to hurt, and not to woo—to hurt error, to kill it, and bury it. This is his mission. There is no seductive smiles in his poetry to win you to his side or in his favor. He frowns only on error, and in so doing asks no quarter, and gives none. All should read his "VOICES;" also Lizzie Doten's poems from the "INNER LIFE."

"SILENT WHISPERS."

Death—Little Minnie, who passed to Spirit Life at residence of Mrs. A. H. Robinson, Chicago, Feb. 29th, aged three years and eight days—The beauty and grandeur of the Change.

Life is indeed short on earth, and full of trials. We come forth a waif on the shores of time, and child-like viewing the boundless expanse before us, we wonder where that beautiful gateway is beyond the shining river. Death is a welcome visitor. Who would repel him. He may come in the morning of our existence when the rosy tints of youth nestle on our features like a fairy queen, and driving them out, enthrone his own sallow ghastly look there. When life steps out, death steps in. When the brilliancy of the eye departs, the languor of death assumes its place, and beauty has gone forever. But who don't wish to die sometime? Who would live always. Life here is a primary school; we are in our "letters" now. We know nothing of the grandeur of the house in which we live. We never feared death. When a boy we had him pictured to us as a strange being. How sunken his eyes; how cold and savage the expression that dimly illuminated the skeleton-like features that he calls his face; his eyes didn't shine; no love there; no flowers in his soul,—and he held a scythe in hand, and his mission was to "cut down both great and small." Some one told us that God made him; that without him no one would die. Well, we thought it strange that God should make a creature so brutal in nature as to take delight in killing humanity. But death does come. To some it is a welcome visitor; but it does not come as a grim-visaged monster,—no, but as a bright angel, whose love-lit eyes and smiling countenance reflects the beauty of the soul within. To die is only change There really is no such thing as death. Little *Minnie*, the angel of the household passed away, but still did not die. You have seen the bud blossom and unfold its rich tints—there is a rainbow in them,—there is a volume of poetry there. There is poetry in nature; and she declaims it in the lilies, japonicas, in the rose, in the tiny spear of grass. We like the poetry of nature: Well, in Minnie's death, there was no death. She did not die, the bud only blossomed. Such a tiny bud she was, and how joyous and happy Not four years of age, yet the angel of the household, and all loved her. She was taken sick. We felt the change. Little Minnie's pattering feet and cherry voice all at once was hushed. You have seen the lily close its cup for a night's repose, holding in its fond embrace the sweet dew-drop,—only to come forth more beautiful in the morning. As Minnie was lying in the arms of her Mamma Robinson, as pale as the lily, and as we saw the affection of her kind benefactress showered down upon her from her eyes, from her features, from her countenance, from her whole soul, it formed a beautiful halo around her charge, and we knew that she would soon go forth in a spiritual garb. You have seen the sunshine kiss the flower, and throw over its variegated tints a halo of light or give it the hues that it brings in the morning from oriental climes. Such scenes you love. Had you seen little Minnie in the arms of her Ma, and witnessed the beautiful light that emanated from her soul, as it came forth in loving sympathy, you would have admired the scene. Yet she was not her Ma,—only by adoption and sympathy. Minnie—now an angel—had two Ma's. She loved them both dearly. But love could not save her. Still, she did not die—only changed her condition, and could not remain the pet of the household. She was beckoned by an angel band to the scenes beyond the shining river. When she laid off the mortal casket, when the chrysalis broke from its tenement of clay, and her little form was laid out, her eyes closed and her little arms folded together, she looked beautiful indeed. There were tears shed then; there was sorrow in that household; emotions of love sent the tear to the eyes, and of each one little Minnie made a pearl to place in the crown of those who shed them. Her Mamma Robinson and Mamma Mary has the choicest, for they could not give their charge up even when it was icy cold. In the pale face of Minnie, they saw rare beauties; in those little arms so lovingly folded, they saw the same affections as when they were entwined around their neck in joyous glee; in those eyes, too, though closed, they recognized the beauty of a soul now gone,—and they wept. They could not help it. All who knew her wept. They all shed tears, for the angel of the household had gone. But little Minnie was near. She heard the lamentations; she saw the tears that were shed, and witnessed the affections that went out for her in loving sympathy. She was sweet even in death. No foul scent came forth from her mortal remains. You might kiss her little cheek,—it was not cold and clammy. You might press your face to hers, and not think her dead. You might speak to her, and her lips would not move. You might touch the key on the piano, expecting to hear a joyous response, but none would come. Lying in the arms of death, she was indeed beautiful. We loved her then, that little casket, for she was little Minnie still. There were her little arms that so often pressed our neck so lovingly; the little feet that had so often pattered across the floor in joyous glee. We spoke to her, thinking she was not dead, but she did not respond. But there was no grim-visaged monster called death, that took Minnie. There was a bevy of little ones from the Summer Land who came to greet her and ornament her with flowers, and conduct her to a home where she would be forever happy. Death, then, is only change. Minnie is still alive; she is just as much the pet of the household as ever; she still lingers around the home of her adoption, and makes herself known to many. We don't see her smile, or hear her pattering feet, or merry laugh, yet she lives as the butterfly lives, just escaped from its coarser form; lives as the birdling lives that has just broke its shell-like home,—yes, she lives in grander style, free from disease and pain. And she comes back again to see her friends; she puts her arms around the neck of those she loved; she presses her lips to theirs; she runs her fingers through the rough whiskers she used to comb; she smoothes the face with her hands and kisses the cheek as she used to in days past. No; Minnie is not dead. She still lives and we love her bright innocent spirit as it comes with greeting from its happy home above.

Well, no one dies. There is a change called death. But we are passing through what is called death constantly. Twelve years from this date, there will not be a particle of your present body incorporated in your physical system. Change is within your physical organization But the change from life to death is beautiful. Little Minnie with her arms folded and eyes closed, resembled a flower falling to sleep for a night's repose. She passed away so gently that we could not believe her dead. The sun makes no noise in setting, and the morning glorys, how quiet when closing their tinted cups for a little sleep. Thus did the angel of the household pass away. But do we regret her departure? She has gone, yet she is with us. The silvery tones of her voice are hushed, yet they still ring forth in happy glee around us, though we do not hear them. We don't feel the warm pressure of those sweet lips any more, yet they touch those she loved, and are sweeter than we know. The angel of the household has gone, yet she has not gone. Within our heart, she sits like a fairy queen, and there she rules us. She was our little pet, and we obeyed her, for who could resist the quaint smile that wreathed her features, and then as her little hands passed through our hair and smoothed it, and patted it, we felt proud of our charge.

Death is no respecter of persons. Well, that's right. Perhaps we might be taken, and others left, or perhaps we might be left, and others taken. But death is natural. There is grandeur in it, in whatever light you may consider it. A bud may blossom, unfold itself from the parent stem—there is the resurrection. The flower was, a few months ago, in the cold earth; but it heard the genial winds fanning the tree-tops; felt the sun's rays as they touched the soil; listened to the zephyrs as they came along from southern climes, and it knew that above cold materiality were joys and scenes beckoning it upward. It was so with little Minnie. Before she passed away, she saw an angel visitant; they beckoned her to come to their home, and did they not tell her of joys there that we know not of? O, how beautiful they are, Ma, she said; and she spoke it so sweetly, and such an innocent smile wreathed her features, that she indeed did look like an angel. She responded to their call, and now lives in spirit-life. Her little chair is vacant; her seat near the head of the table is not occupied, and we all miss her.

We remember our last *tete-a tete* with Minnie. She was lying on the lounge, and our hands were smoothing back her hair. O, how joyous and happy she appeared then, as she pressed her lips to ours, and put her tiny arm around our neck. We have seen the oak as the flowering vine was clasping it in one fond embrace, and we wondered if it, in its silent majesty, didn't feel highly favored. With Minnie's sweet kisses, and her little arms around our neck, we felt more manhood, more love for all humanity, and we went forth to the world stronger and better adapted to meet its storms. Over us this innocent household angel had a softening influence. Her sweet kisses drove out selfish passion from our nature, and her loving caresses made us nobler and purer. The pet in the household, little Minnie, had her mission. Her mark has been made, you never can erase it. As we took her little hands in ours and looking steadfastly in her eyes, we could almost induce the magnetic sleep, but she was so full of glee, that she would start up with some quaint saying, to make us laugh.

Don't fear death—it will not hurt you. It will come sometime. You, perhaps, have lost a little pet, with brilliant eyes and silvery voice, and cheeks of rosy hue, and can appreciate our loss in the death of little Minnie.

Death, it is said "loves a shining mark." Well, all are shining marks. You may be rough and boisterous; but death will quiet you. You may aspire to live; but such aspirations are not respected. You may desire to serve some friend; to watch over innocent childhood, yet your wish will not be gratified. But we know that little Minnie is not lost, for the poet has truthfully said:

"There's nothing lost, tho' changed,"—so teaches
Our chemist seer who preaches of Nature's plan
And glibly praises the economy that reaches
Beyond the visual range of prying man.

"There's nothing lost,"—we hear it, half-believing
Yet only half; our skeptic hearts deny
The mocking words while outwardly receiving
As truth, that which we feel emblazoned lie.

"There's nothing lost"—yet human hearts like flowers
Fling their best perfume on the desert air,
And basest souls too oft have richest dowers
Of loving words and smiles and tender care.

"There's nothing lost."—But yet despite your prating,
O, wise philosophers, a star-like host of eyes
Dim, patient, longing eyes, are vainly waiting
To see the sun of brighter days arise.

"There's nothing lost"—are our blind gropings
In search of love and rest, then counted naught?
Our aspirations, dreams, ambitions, hopings,
Our o'er-tasked energies, our waste of thought—

Are all these nothing? Is our life a vision
Unreal, delusive? and is pain a dream?
Alas, philosophers, hearts laugh derision
Of your wise words, for things are what they seem.

The drop that mingles with the flood, the sand dropped on the sea-shore, the word you have spoken, will not be lost. Each will have its influence, and be felt till time shall be no more. The influence you may exert by word or deed is incalculable. It will not cease when your body is in the grave, but will be felt wider and still wider, as year after year passes away.

Nothing is lost; the drop of dew
Which trembles on the leaf or flower,
Is but exhaled, to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed
By wild birds borne, or breezes blown,
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words, or harsh or kind,
Uttered, they are not all forgot;
They leave their influence on the mind,
Pass on, but perish not.
So with our deeds, for good or ill,
They have a power scarce understood;
Then let us use our better will
To make them rife with good!

Nothing lost. Little Minnie is not lost. Sometime, yes sometime in the future, when our eyes are closed in death, we shall see her; when our arms are folded on our lifeless form, we shall then feel the angelic touch of her whom we loved so well, and press her lips to ours. Yes, in the "sweet sometime," which lingers in our mind like the chimes of a morning bell, we will see this household angel, and feel again her genial softening influence. Oh, the "sweet sometime," the sunshine that beckons the impulses of our nature into the pure channels of life, we love and reverence thee, for it will be in the "sweet sometime" that we shall see an angel mother and kind guardians that hover around us.

Statistical Reports.

We invite all Spiritualists to see to it, that the names and post office address of Spiritualists in each neighborhood, are reported to this office for publication.

It is of great importance to lecturers who may be traveling in different sections of the country, to know who to write to, for the purpose of making engagements to lecture.

Secondly, it is a record that is important at this time, and will be of great value in the future, as marking the progress that will be made from year to year, in the promulgation of the truths of the spiritual philosophy. It is intended to be a permanent department in the JOURNAL.

☞ Please be particular in giving the correct post office address of all persons reported.

Mr. and Mrs Wheelock.

Dr. E. B. Wheelock has located for the season, at Blairstown, Benton Co., Iowa. He will devote a portion of his time to the healing of the sick when called upon, and upon Sabbath days make appointments to speak in such places as the friends of Spiritualism desire, and also upon funeral occasions, if required.

Mrs. Fanny Wheelock, a medical clairvoyant of many year's experience, wife of Dr. E. B. Wheelock, whose reputation as a clairvoyant is too well known to need comment, can be consulted by the afflicted, by calling at her residence, at Blairstown, Benton Co, Iowa. For reference, enquire of Mrs. Isaiah Morris, Blairstown.

ATTENTION SKEPTICS.

In Mrs. Sawyer's seances, skeptics are permitted to hold the medium while the demonstrations are made by spirits, in such a manner as to preclude all presumptions of imposture on her part. Now is the time to witness unmistakable demonstrations of the immortality of spirits, and their power to communicate with mortals. Her seances are held at the circle rooms of this Publishing House

☞ Will our friends be so kind as to attend to making remittances of dues for the JOURNAL.

Some who are largely in arrears, must realize the fact that the burden is heavy for us to carry, while to them individually, a small effort would give us relief. Think and act, friends, and thus save us the painful necessity of calling upon you again.

Richmond, Crawford Co., Ind.

At the above named place, the Spiritualists have organized a society, consisting of forty members, and erected a house, which they propose to dedicate on the 10th, 11th and 12th of June. Speakers engaged for the occasion are Mrs. E. L. Watson, Mrs. S. M. Thompson, Mrs O. P. Kelogg and L. C. Howe. The nearest stations are Tryanville on the Oil Creek R. R., and Miller's station on the Atlantic and Great Western. Mr. C. W. Judd is secretary of the Society.

MRS. N. M. HENRY.

Wm. L. Himes writes to us from the office of the Western Advent Christiam Association that Mrs. N. M. Henry is "not recognized" by the 2nd Adventists. Well, she is really a talented lady, whether recognized by you or not; but she could not resist the logic advanced by Mrs. Ballou in their debate at Holden. She is represented as being an excellent lady, whatever her religious views may be. We stated in our editorial note last week, that the debate was held at Clarence,—a mistake.

The Radical Democrat.

Is the name of a new paper just started at Kokomo, Ind. Although devoted to the Democratic party, it exhibits a liberal spirit in its criticisms of religious matters, that is worthy of great commendation. It speaks boldly and fearlessly, and will be a valuable acquisition to the liberal minded people in the locality where published. We wish it success in its efforts to overcome error, wherever found.

GOOD MEDIUMS.

Mrs. Sawyer and Mrs. Lord are both most excellent mediums, and can be seen at their evening seances, by all who desire to investigate, when the demonstration of spirit power is so palpable as to convince the most skeptical.

LOIS WAISBROOKER

Is in Colorado. She attended the Spiritual Convention at Golden City, and represents it as a complete success. The Spiritualists there organized a Society under the name of the Colorado Territorial Association of Spiritualists.

☞ Dr. Wood lectured at Crosby's Music Hall on Sunday evening last, on "Magnetism as a Curative Agent." He cured several persons of disease, who were sitting at least thirty feet from him when operated upon.

The Sunday previous, Dr. Smith, of Boston, gave an entertaining lecture on "Jerusalem and the Holy Land."

Philadelphia Department.

BY.......................... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

THE BETTER LAND.

BY JOHN B. BROWN.

This world is not our home,
Why should we wish to stay?
We here like pilgrims roam,
But soon shall pass away.

We'll hail that better land,
The regions of the blest;
Where radiant skies expand,
In gorgeous beauty drest.

There flowers forever bloom,
With tints surpassing fair,
And breathe a sweet perfume
Upon the balmy air.

There fruits immortal grow
On every mountain side;
There crystal fountains flow,
And silvery waters glide.

There every whispering breeze
Wafts music soft and clear,
And angel symphonies
Fall sweetly on the ear.

No pain can enter there
And sickness cannot come,
And death excites no fear
In that bright spirit home.

The weary ones of earth,
With toil and care opprest,
There find life's real worth,
And from their labors rest.

A few short years, and we
Shall cease our wanderings here,
When we with joy shall flee
To that bright angel sphere.

Hammonton, N. J.

SPIRITUALISM IN PHILADELPHIA.

Report of a Seance, by E. V. Wilson, at Harmonial Hall, Philadelphia, at the close of the lecture, Delivered Jan. 31st, 1870.

After giving a brief explanation of the manner in which influences are regulated, he approached a gentleman named S., and describing his temperaments, Mr. W. said: "This man has descended from a long lived race."

(On consulting Mr. S. since the meeting, we have received his replies and comments on all the statements, and shall insert them in their proper places). He replied, "That is true."

"The mother of this man was a very practical woman, had a very firm walk, a woman of marked intuition. She possessed large talents, but was not loud mouthed in uttering her sentiments."

"All true."

"The father of this man was a positive man, had many angularities, especially when aroused."

"True."

"This man is in the habit of speaking plainly and strongly. He has strong affection for his family. Children take large liberty in his presence. He has a good deal of mirthfulness. When he puts his foot down, they hear him. Memory of character good, of names deficient. Strong attraction for architecture."

"All true."

"In the last sixteen years of his life, there has been a marked change. He is firm in friendship; practical in his relations to friends; resentful in anger, and strong in opposition. Has been a money making man. Is not miserly, yet there is a care for money."

"All true."

"At twelve years of age, he had responsibilities resting upon him, such as I have rarely seen in a child."

"Nothing of the kind."

"At sixteen years, I find the effect of strangulation. Was nearly drowned, taken from the water insensible. At nineteen and twenty, stepped out in opposition to received ideas, and took upon his shoulders important responsibilities."

"True."

"He was married at this age. At twenty-three, a sharp change took place. He entered into a new business. At twenty-seven, darkness and clouds around him."

"True."

"At thirty-five, a change proposed, but not carried out. It would have resulted in great pecuniary results. He was thwarted in it."

"True."

"I was about to purchase a large property which has since increased very much in value."

"I see a beautiful little girl."

Recognized as his daughter.

"There is some property from an uncle on your father's side that you ought to have. I see two persons who are in the way of your getting it."

"That is true, and the description is correct."

"There is a little boy who died as a child, but would be about thirty years old now."

"I recognize such a child."

Next, Mr. W. described a number of spirits around a lady, who recognized them by the description. He also related several incidents at different dates in her life, all of which were acknowledged as true.

Passing by a gentleman, Mr. W. said, "Eight years ago this summer, you were in the midst of a great strife and confusion."

This gentleman did not remember any thing, but a few days afterward, he informed us that he now knows what Mr. Wilson referred to.

Going into the rear of the hall, he stepped up to Dr. J. S. Longshore, and requested him to touch the point of his finger upon his hand. He said, "When I touched that man, I felt from a spirit the full effect of paralysis,—not from the man, but from a spirit,—the effect was stronger than I think I have ever felt it before from any one. I know the spirit influence of fever, of paralysis, of apoplexy. I can feel this in myself."

(The doctor was an entire stranger to him, and had never seen Mr. Wilson. As this was Mr. Wilson's first visit to our city, he did not know him. No word was spoken, but we prefer placing the replies to the interrogatories that we have received from the parties after each statement. Dr. Longshore says this was an admirable test. His wife suffered from paralysis of the right side twenty-one years, and died in 1867).

Mr. Wilson continued, "Several incidents in the character of this man as presented to me are very singular. One phase presents itself as full of angles, like a bundle of fish-hooks done up in a package of sand paper. On the other hand a very mild and gentle influence threw a thrill over me as I took his hand. This man has had a tremenduous fight with himself,—over these angularities there has been a development and growth in those feelings, bringing sunshine to the interior man."

"This is true."

"I find this man under one of those influences in which he has suffered extremely. I find him growing in spirit, in love, in kindliness, good interior development. He has not said much about this to the people. I find him as a young man, paddling his own canoe, standing out individualized in an independent position, respecting the rights of others, but caring not a feather for position. There was a dash and dare element in him. On the other hand I find him to-day growing in respect for ideas, principles, truths, and now and then in a careful safe manner, dropping into conservative ways. I find him quite intuitional. He is laboring somewhat under difficulties from the effect of an injury received on the left side of the head, tolerably well back, long ago."

(He does not know of any injury).

"I find him always a worshiper, but very full of scepticism. Doubt largely developed, and if he ever belonged to a church it was one with a small share of stock in faith."

"True."

"He bows to truth in science, in philosophy, in argument. There is hardly a man in this house more sensitive than he is to it. He is generous in friendship, strong in humanity, forcible in opposition, aggressive when aroused. But even when aroused to strong opposition, is keen to perceive where sympathy is deserved,—then the angular element changes at once. There is a soft and pleasant control about him. As a lawyer, he would draw out the truth from a witness and detect any attempt at falsehood. As a juror the manner of the witness would have as much weight as the story told."

"True."

"I don't believe he ever would make a good minister,—he has been too radical. As a doctor there must be no interference with what he undertakes. The mother of this man had strong womanly traits of character—was independent."

"That is so."

"At thirteen years of age, he had charge of seven in family."

"Not so."

"At seventeen years this man assumes a strong position, not physical, but mental."

"He then began to teach school."

"At twenty, and in his twenty first year, I find this man taking upon his shoulders responsibilities that very few men take at that time of life."

"He entered upon the study of medicine without any means, and had a hard struggle."

"At thirty years, this man entertains the prospect of a change, a removal to a distance, to a mountainous range of country. If he had carried it out, it would have resulted in great financial success."

"He had a very strong notion of going West about that time, but did not."

"I find one spirit with this man that I can not reach. It is the spirit of a woman. She died suddenly at about seventeen or eighteen. Has fair complexion, fine features, medium height, weighed about one hundred and twenty pounds, good looking, forehead full and prominent, eyes expressive, hair very dark and glossy, not black. She died suddenly from acute difficulties. She is not his sister. Was at his father's when he was about twenty to twenty-one. I hear the name of Mary very distinctly spoken. Whether it is her name I can not say. She is your guardian spirit."

The doctor says he does not recognize any thing of this.

Mr. Wilson then gave Emma Hardinge several tests in regard to her past life and some property, which she recognized as being true.

Other tests were given, and a profound interest awakened.

SPIRITUALISM.

Spiritualism comes to stimulate human action. It is a power which impels mankind forward in any direction which they may be moving. We have seen the drunkard inspired not only by the appetite for stimulants, but by spirits who are still on the same plane, and slaves to the same appetite.

But says the opponent of Spiritualism, then it is an evil and ought to be avoided. Would you blot out the sun because some imprudent persons have died of sunstroke? There is but one course for the drunkard, whose case may be taken as an illustration of any injurious habit, and that is to overcome the appetite which acts first upon the individual, and then attracts those upon a similar plane, both in the form and out of it. We will go as far as any one to prevent all spiritual influence which stimulates to improper acts, and we claim that one of the greatest blessings which modern Spiritualism has conferred upon the world is to be found in this knowledge of the so called evil influences. They are in reality the influences of ignorance and undevelopment, and will not exist when mankind come to be as wise and practical in their knowledge as they should be even to-day. The revelations of Spiritualism in regard to the so called evil influences, present two very important points to us,—first, the necessity of protecting ourselves by purity of life from such influences, and second to aid all those who are in conditions to exercise such influence so that they may rise out of them, and overcome the desire.

We are in some degree each other's keepers. We have the power both to raise and depress our fellow being, and we are doing one or the other continually. But it is a very superficial view of Spiritualism, that sees only these evil influences,—these spots on the sun. They are in themselves stepping stones to higher conditions.

We have said that Spiritualism comes to mankind as the sunshine comes to the outer world,—with its beautiful light it gives color to every thing; with its genial warmth it gives renewed life to all human feelings and actions. Those who have fully realized Spiritualism in its true mission, have found much that is new in life. Bright and glorious realities have opened before them which they could not have had any conception of without this blessed influence.

The questions of life and death is settled, and there are no issues there,—all our efforts are left to be directed towards the best methods of living. We know that our relations to our fellow beings can not be dissolved, except in accordance with the laws of justice and attraction. Hence, we become a great family, and every human being whom we know is allied to us for eternity. A kindness or an injury on our part will bind us to these. They may leave us for a time, as our friends who visit foreign countries, but they will either come to us or we shall go to them, and according as our relations have been, so will they be at first there. If we have been unjust, and injured them, when we meet them in the land of the hereafter, we shall be compelled by our own sense of justice to render unto them that which is their due. On the other hand, if we have blessed them in any way, we shall find them bound to us by the strong and enduring chords of gratitude. Therein lies the golden opportunities of this life,—there are none so poor that they can not help humanity by kind words and loving acts, even though they may not be able to do much with worldly goods. It is not in these that the strongest spiritual tie are to be found. It is in that loving sympathy which binds up the broken hearted; in that true appreciation which lifts the human soul out of its desolation and suffering, and gives it a new song.

The highest success in life is that which enables us to understand human character, and minister to the real wants of our fellow beings. It is thus that we lay the foundation of that enduring affection which furnishes the most perfect happiness to the human soul. We shall only find God in the spheres as we find Him here in the love of His children, which is given to us in proportion as we have really merited it. The spirits who come to us are continually seeking to bind humanity into closer bonds of fraternity, and to establish those relations which are not temporary but eternal and enduring, on the basis of loving appreciation and the kindred feelings which grow out of this. If we are wise, the great lesson that is thus given to us in Spiritualism, will not be lost, either to us or to the world, and the fruits which it brings forth in us will be seen by our fellow men. Then the same principle which establishes the attraction for those things which we call evil, will be still more forcibly felt in that high and holy attraction which lifts us into better conditions of life.

The manifestations are in the world, and it is for us to choose which we will receive and whom we will serve.

Letter from Warren Chase.

BROTHER JONES:—I did not deem any notice from me necessary for Brother Smith or the readers of the JOURNAL, of the long and well written article of his on "Pre-existence," in which he brought in my name quite often, and indeed I did not understand it all as referring to me. It contained no reply or refutation, nor much reference to my reasons for believing in a pre existence of all human or divine intelligence, both finite and infinite alike. For many years, my own mind played around the shore of human life, here and hereafter, very much as does that of Brother Smith, and I have no doubt that he will in due time, with proper effort, be able to survey more territory and take a wider range of vision than he now reaches. All children suppose the bounds of the horizon to be the limits of the world, but in riper years, we find objects beyond. Brother Smith will find new territory far beyond his present theory, which seems to him now the limit of being.

BLACK LIST.

J. Leach.

Who can tell where he is? We learn upon inquiry that he has abandoned his family, at Omro, Wis. He owes for this paper since the 7th of January, 1868.

Hereafter we intend to publish the names of every person who gets in debt for the JOURNAL, and tries to get rid of paying for it, either by sneaking behind an orthodox post master's notice, or running away and leaving his family or by any other device. Those who have proclivities for cheating newspaper publishers will please take notice, we are after them. This warning is intended for none but such as feel that they are included in the category of the meanest class of people in the world, those who would cheat a printer. We don't believe there is a true Spiritualist in the world who would be guilty of so mean an act. Any one receiving this paper must understand distinctly that we expect pay for it, unless each number is marked F, which means free, and if it is not wanted longer, remit arrearages and ask to have it discontinued. Each person can at any time tell how much he or she owes, as the time for which the paper has been paid is indicated on each number received,—for explanation of which see heading to editorial department on fourth page, under the sub head "Look to your subscriptions."

We are in earnest about this matter for two good reasons at least; first, justice to self demands, that we should be paid for the JOURNAL; secondly, justice to other printers—to Spiritualists, and to the public generally, requires that such persons as will be guilty of such most detestable conduct, should be exposed. All who hereafter, no matter by what device, attempt to cheat us out of our just dues, will find their names and last known place of residence published in this "Black List."

State-Society Meetings, Conventions &c

Fifth Annual Convention.

The Wisconsin State Association of Spiritualists, will hold their Fifth Annual Convention at Sparta, Monroe county, Wis., commencing at 10 A. M. on Friday the 17th of June, 1870, and continue in session until Sunday evening, the 19th.

The members of this association consist of delegates chosen by the local organized societies and lyceums. Each organization being entitled to three delegates, and one for every additional ten, over the first twenty members—and "any person may become a member by signing the Constitution."

The St. Paul Railroad and other roads, are expected to sell half-fare or excursion tickets, good for five days, from the 16th to the 20th inclusive; when arranged, further notice will be given.

With these prospective facilities, a general invitation is extended to speakers and mediums, and all who are interested in the cause of progress and the subject of Spiritualism.

By order of the Executive Committee,
J. M. Trowbridge, Sec. S. U. Hamilton, Pres.
Beloit, Wis., May 2, 1870.

Indiana State Spiritual Association.

The Indiana State Spiritual Association, will, in accordance with a resolution passed at its last regular meeting, convene in State convention, at Masonic Hall, in the City of Indianapolis, at 10 o'clock A. M., Friday, June 3, and continue its session until Sunday evening, June 5th, 1870.

For general information, the Executive board deem it advisable to say that each organized society in the State, will be entitled to three delegates, and an additional one for every ten members exceeding 30.

That each County in which there are no organized Societies, is entitled to a representation equal to one Society of thirty members.

That each locality, where there is no organized Society and having not less than four, and under ten, who are desirous of co-operating with the members of this Convention, will be entitled to one Delegate.

The past two years' experience has fully demonstrated the efficacy of missionary labor, in this and adjoining States, and the Executive Board particularly request Societies to recommend such persons as they may deem suitable to perform local missionary duties to be presented with certificates of character and merit. Each petition should come recommended by ten persons residing near the field of labor of the applicant.

Arrangements have been made to have some eminent Lecturers and Mediums present and nothing will be left undone to make the short season spent in Convention, interesting, instructive and beneficial to all who attend.

In conclusion, a cordial invitation to all liberal-minded free-thinking people, to join the deliberations of the Convention, is heartily extended.

Freedom of thought pertaining to religious subjects is one of the chief objects of Spiritualism, and when it can be truly said, that people think for themselves, and seek the truth as the natural result of investigation, instead of deriving it from preconceived notions and predetermined promises, we will then have gained one step in the progress of the race.

It is hoped that as many of our friends from abroad as can, will attend, and as business of great importance to friends in the State will come before the Convention, it is desirable that as many as possibly can, will come.

By order of the Executive Board of the Indiana State Spiritual Association.

SAMUEL MAXWELL, Pres't.
Attest: L. D. WILSON, Sec'y.

N. B. Arrangements will be made for guests, and by addressing the undersigned beforehand, places will be reserved. A committee will be at the Depot, Friday and Saturday mornings, on the arrival of each train to conduct visitors and delegates to suitable stopping places.

L. D. WILSON, No. 16½ East Washington st., Indianapolis.

Pennsylvania State Society of Spiritualists.

The Fourth Annual Meeting of this society will be held on Tuesday, the 21st of June, 1870, at 3 and 8 p. m., at Harmonial Hall, 11th, and Wood Streets, in the city of Philadelphia.

The friends of the cause are earnestly invited to attend this meeting.

Our missionaries are at work, but we need your hearty co-operation in order to prosecute the work with greater success. There are hundreds of thousands throughout our state who are anxious to hear the gospel of Spiritualism.

Those who cannot come will confer a favor by sending reports of the condition of the cause in their sections, and their contributions to the secretary.

Carolina A. Grimes, 1919 Walnut st. or to
Henry T. Childs, M. D., 634 Race st., Philadelphia.

Convention.

The semi-annual Convention of the State Association of Spiritualists of Minnesota, will be held at Farmington, Dacota Co., Minn., June 24, 25, and 26, 1870.

All Spiritualists throughout the State, are requested to attend. Arrangements have not yet been perfected with the various R. R. companies, for return tickets, (free) but we hope to secure the same. Delegates will repair to the Occidental Hotel, where they will be met by friends. Hall and entertainment free.

Three Days' Meeting in Sturgis.

The Spiritualist friends of progress and free thought, will hold their eleventh anniversary meeting at Sturgis, on Friday, Saturday, and Sunday, the 17th, & 19th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provision will be made to entertain strangers from abroad.

By order of the Committee.

Testimonials.

S. S. JONES,—You are at liberty to make the following facts known through your valuable paper. I have been afflicted with catarrh for about ten years, and my left lung has been diseased, and having been treated a few times by Dr. A. Pitts, of Waco, Texas, magnetically, I feel that I am fully relieved, and cheerfully recommend him to any who may be suffering, as I believe him to be able to do much good as a healing medium,

Mrs. D. R. Fuller.

164 West Lake Street, Chicago.

P. S. He has treated an Irish girl in my employ, who has an affection about her neck, swelled as large as a hen's egg, on each side, which is much lessened, and I believe would be a final cure if treated a few times more.

BROTHER JONES.—I feel it my duty to report the facts in regard to having been healed magnetically by Dr. A. Pitts, of Waco, Texas.

I met him at Mr. R. Fuller's, 164 Lake Street, and was suffering very much from disease of the spine, and had been for many months, and received from him one treatment only, magnetically, and was relieved in thirty minutes, and feel as clear of pain now as I ever did. I therefore recommend him to all who may be suffering from disease. He treated me without any charge, for which I feel very thankful.

Emma Crosby.

S. S. JONES.—You will do Dr. A. Pitts, of Waco, Texas the kindness of making the following statement in the Journal. I have been much afflicted for about five years with disease of the spine and kidneys. My suffering became almost unbearable. The doctor treated me magnetically for ten days and I am glad to say has succeeded in removing all disease from me, and I feel well and strong as I ever did. I feel it to be a duty to have it made known so others may be benefitted by his treatment.

R. Fuller

TEST AND PHYSICAL
MEDIUM.
Mrs. S. M. Sawyer,

[Late of New York,] is now stopping at the Reception Rooms of the Religio-Philosophical Publishing House, No. 187 & 189 So. Clark Street, Room 23, Upper Floor, near the Post Office; where she will hold seances with all who sincerely desire communion with spirit friends, between the hours of 9 o'clock, a. m., and 12 a. m., and from 2 to 6 p. m. She will also make arrangements for public seances at private houses, and at her rooms, day and evening, during the week.

Mrs. Sawyer is one of the most remarkable mediums of the present age. Her phaze of physical manifestations includes the simple rap, loud and distinct, the iron ring feat, the playing on stringed instruments, toned bells, the piano, (closed,) all keeping excellent tune. Also the shaking of hands by spirits with friends, and holding on to the same until the spirit's hand entirely dissolves and disappears; and speaking, singing and laughing by spirits, in audible voices, without the aid of the medium's lips. Tying and untying of the medium, moving of tangible objects, etc.

As a trance, test, and business medium, Mrs. Sawyer is not excelled, if equaled.

Spirits also answer sealed letters with great accuracy, through her mediumship.

TERMS:—Single person, $2.00; gentleman and lady, $3,00; public seances, each person 50 cents; answering sealed letters, $2.00.

BOOK AGENTS WANTED TO SELL
Ten Years in Wall Street.

Written by an old operator. The fast selling most attractive and fascinating book out. Profusely illustrated. Immense sales. Includes experience of the author and all that is great, powerful, splendid, mysterious, interesting, wicked, amazing, wretched, etc., in the focus of speculation. No competition.

$50 IN GOLD.

to the person selling the largest number of books before September first, and Three $40 Prizes to the next highest; besides the LARGEST COMMISSIONS ever paid in the World.

Prospectus free. Send for Circulars.

STODDARD & PARKHURST,
Chicago.

Vol8n9 4t

HEALING.

Dr. Cleveland and wife have taken rooms at 192 South Clark Street. They have been treating the sick in Wisconsin through the winter with splendid success. Give them a call.

V8n10 1t

MRS. M. A. M'CORD.

Mrs. M. A. M'Cord developing and healing medium treats patients at her residence, or at any distance Magnetically, on receipt of a lock of the patient's hair, with a brief statement of the sex, age and nature of the disease of the patient. Terms $1. Address her or call at No. 523 Brooklyn Street, St. Louis, Mo.

New Books.

HELEN
HARLOW'S
VOW

BY LOIS WAISBROOKER.

AUTHOR OF ALICE VALE—SUFFRAGE FOR WOMEN, ETC.

All who take an interest in the subject treated of in this well written story, should buy the book at once, read it and lend it to their neighbors if they cannot get them to buy a copy. Although written in the form of a novel it is replete with sound philosophy, and is by far the ablest work on the subject yet before the public. It has been favorably received by the press of the country and is cordially endorsed by many of the most gifted men and women in the progressive ranks.

The Author says: "In dedicating this book to women in general, and to the outcast in particular, I am prompted by a love of justice, as well as by the desire to arouse women to that self-assertion, that self-justice which will insure justice from others."

"As I gazed, and as I listened, there came a pale blue-footed maiden,
Eyes filled with lurid light;
Her body bent with sickness, her lone heart heavy laden;
Her home had been the roofless street,
Her day had been the night;
First wept the angel sadly—then smiled the angel gladly,
And caught the maiden madly rushing through the open door:
And I heard a chorus swelling,
Grand beyond a mortal's telling,
'Enter, sister, thou art pure, thou art sinless evermore.'"

Price $1,50. Postage, 20c.
For sale at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE,—189 So. Clark st., Chicago; Also at the Banner of Light Book Store, 158 Washington st. Boston, and the American News Co., 119 Nassau st. New York.
Vol. 8. No. 8. 5t.

THE CAREER
OF THE
CHRIST-IDEA IN HISTORY.
A COMPANION VOLUME TO
"THE CAREER OF THE GOD-IDEA."
BY HUDSON TUTTLE.

CONTENTS.

I Introductory; II Career of the Christ Idea in Hindostan and among other Races; III Prophecies of the Advent of Jesus; IV Conception and Genealogy; V Birth of Jesus; VI John the Baptist—his relation to Jesus; VII The sermon on the Mount; VIII Miracles; IX sending forth the Apostles; X The fatal journey; XI Burial and Resurrection; XII The Descent into Hell; XIII The Gospels; XIV Resume of the Life and Character of Jesus; XV Causes of the Extension of Christianity; XVI The ultimate of the Christ-Idea.

Price $1,25. Postage 16 cents.

The demand for these new works of Hudson Tuttle both in this country and Europe, is unprecedented.

For sale at the Religio-Philosophical Journal Office.
vl8n4

THE
WOMAN WHO DARED.
BY EPES SARGENT.
AUTHOR OF
Planchette, or the Despair of Science.

"Honest liberty is the greatest foe to dishonest license."

12 mo. Cloth; 270 pages, fine tinted paper, gilt top, extra heavy binding, with bevelled edges.

A very Interesting and Cheap Book. Price $1,50. Postage 20 cents.

For sale at the Religio-Philosophical Journal Office.
Vol 8 no 4

NERVE FOOD
A SPIRITUAL GIFT.

TO ALL SUFFERING FROM NEURALGIA, HEADache, Dizziness Bronchial difficulties, debility of the stomach or nervous debility of any kind, diseases of the liver or kidneys, and all conditions of uterine difficulties.

This combination was never before used as a medicine on earth. Each element composing it is food for the nerve. It gives quietness to the nervous system, rest to the sleepless, tone to the stomach, and general activity to the circulation. Dose:—From an ordinary teaspoonful to a tablespoonful, usually three times a day, half an hour before meals. Price, $1 per bottle. It may be ordered through any respectable druggist, or by direct remittance to either E. R. STILL, 351 Washington Street, Boston, or office of "Universe," New York City. The public are cautioned against spurious imitations, see each bottle has the signature of E. R. STILL, Boston, Mass.

To Advertisers.

The best advertising medium in the Missouri Valley, is the
KANSAS CITY JOURNAL OF COMMERCE,
DAILY, TRI-WEEKLY, AND WEEKLY.

Having the largest combined circulation west of the Mississippi River. Established in 1854, the JOURNAL has long enjoyed the reputation of being the leading political newspaper in the valley of the Missouri. The great number of advertisements in its columns from the large cities of the Union, is a sufficient indication of the estimate placed upon it as an advertising medium by the leading advertisers of the country.

TERMS OF SUBSCRIPTION:—Daily per year, $10, Tri-Weekly per year $4, six months $2,50, Weekly, thirty-six column sheet $1

ADDRESS
FOSTER, WILDER and CO.,
KANSAS CITY, MO.
v8n7 13t

MYSTIC WATER.
FROM DAVID'S WELL.

This natural mineral water which now stands pre-eminently at the head of all known medicinal waters for its general Tonic and Alterative qualities, was discovered at a depth of over one hundred feet, through inspiration, an ever operating law. Its peculiar chemical combination of Iron, Lime, Magnesia, Potassa and Sulphur, in connection with its wonderful magnetic power, is fast establishing it, through the unerring test of practical trial, as the best known remedy for CATARRHAL AFFECTIONS, LIVER COMPLAINTS, DIABETES, DYSPEPSIA, KIDNEY DISEASES, INTESTINAL DISORDERS, FEMALE IRREGULARITIES, CUTANEOUS ERUPTIONS, GENERAL DEBILITY arising from imperfect assimilation and destructive [illegible], inducing NERVOUS MALADIES, &c. It is attracting the attention of Physicians and scientific men but SCIENCE fails to account for its bountiful supply of magnetic forces which go to thrill the whole system with a new life, when its vitality has been wasted through ignorance of HYGENIC laws and subsequent pernicious drug treatment.

☞ Price $2,00 per box of one dozen quart bottles.

☞ David B. Taylor the discoverer of the MYSTIC WATER, is now engaged in building a large BOARDING HOUSE upon his farm near the WELL, to be completed about July, where invalids will have the opportunity at a moderate outlay of money, to drink of the living waters. The WELL is located near Bristol, Bucks Co., Penn.

D. S. Cadwallader,
111 North Ninth Street, Philadelphia.

Mrs. M. Smith, Physician Clairvoyant examinations. 404 South Clark Street, Chicago.

Prof. Spence's Positive and Negative Powders for sale at this office.

Address S. S. JONES,
19 South Clark St.,
Chicago.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL will send it for three months on trial for fifty cents

RELIGIOUS LIBERTY.

Speech of Judge Snyder in the Illinois Constitutional Convention, April 29th.—The Religious Liberty Clause in the Proposed Bill of rights.

In the Illinois Constitutional Convention, April 29th,—the question being on the 3d section of the report of the Committee on Bill of Rights, which is as follows:

Sec. 3. The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be allowed in this State: and no person shall be denied any civil or political right, privilege or capacity, on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed as to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State.

Mr Snyder moved to amend by striking out the word "religious," in the sixth line, and also to strike out all after the word "opinions" and insert in lieu thereof, "provided that the rights of others are not infringed upon," and said:

Mr. President: In support of that motion, I wish to submit a few remarks.

Under this government citizens are entirely equal, in their polical, social, religious and moral rights. A man of one religion is not better than one of another, no matter what the faith of either of them may be; neither is he better than one entertaining no religious belief whatever. Though the great body of our people are believers in the christian religion, in some form or other, this is no more under the fundamental laws, a christian than a Mahomedan government. The great beauty of our free institutions is that a Jew, a Budhist, a Mahomedan, or one without any religious belief whatever, is as good under the law as the christian, and is his peer in all the rights of man. The tastes, the opinions, the habits, the customs of one who does not profess belief in the christian religion, are as much his to enjoy and to practice as are those of the christian his, for the same purpose; and men must understand that, under this free government, no religious belief, however much it may accord with the opinions and prejudices of the majority, gives him who entertains them a patent to be the master of those who differ from him; and all that can be required of any man in this country in the enjoyment of his opinions and tastes, is that he shall not interfere with the like enjoyment or the rights of others. Observing this indisputable rule, there is no limit whatever to the full enjoyment by all men of their particular tastes, practices and customs. And no arbitrary standard of right and wrong can be set up by any one man or class of men, by virtue of which he or they can assume authority over the ideas and conduct of others.

The right of private judgment in all things, especially in religious matters, belongs to every citizen, and should always be held sacred. Those who enact and enforce sumptuary and other laws in this country, laws interfering with and regulating the conduct of a certain class of citizens, are believers in what is called the protestant form of christianity. How did they reach their phase of belief? By the right of private judgment in religious matters, as they often boast, and which they so much glory in. Without it protestantism is rebellion, and they, by right, should be members of the Catholic church, and obedient children of the Pope. If their private judgment is sacred, by what right do certain classes of our citizens, persons professing a certain form of belief, arrogate to themselves the exclusive right to profess and to practice it? Is not the right of honest private judgment, no matter what phase or form it may assume, or what conclusion it may lead to, as good and as much to be respected and protected in one man as in another? Let us suppose that two men of equal capacity, equally enlightened, equally informed and equally honest, start out to investigate certain facts and principles, and to form an opinion concerning them, and in the end, to come to diametrically opposite conclusions; by what right does one of them assume that because he has reached a certain result, he is the master, governor, keeper and legislator of the other who happens to have reached a different conclusion? And, this too, in the face of the fact that the honest opinions, tastes and prejudices of human beings are naturally and inevitably as different as are their features, the size and heighth of their bodies, the color and texture of their hair, and the peculiarity of their gait. It never seems to strike the advocate of laws to regulate the opinions, tastes and enjoyments of others, that the state of mind which prompts them to do so, has been reached by a process of reasoning, no more honest, enlightened, or better informed than that which has brought about the opinions of the one he seeks to coerce; and that, under the eternal rules of justice and those great principles of freedom, upon which our government is based, the man he seeks to force into conformity with the standard he has set up, is as good and as worthy, in every respect, as he himself is, and that if their positions were reversed and the latter were supported by a sufficient numerical force, the coerced would become the coercer, with indisputable propriety, that precedent of the advocate of restrictive laws has established for him. Men forget that when they disapprove of the opinions of others, those others dislike their opinions quite as much, and just as positively; and that the right of one side to manifest and act upon that disapproval, is no greater than that of the other to reciprocate; so that intolerance, producing by a law of nature its counterpart, in the oppressed renders persecution a mere question of physical force, and the persecuted of to day, may become the persecuters of to-morrow.

The doctrine of free moral agency, which is so salient a point in all christian teaching, becomes a contradiction in terms, a sham and a cruel farce, when the individual, instead of being left perfectly free to take his course between right and wrong, is compelled by the strong arm of the law, which in such case is but another name for arbitrary physical force, to do what the enacter of the law deems to be right; and the tyranny is no less and the absurdity no greater, even if what is thus enforced is really and morally right. Tyranny is no more contrary to freedom than coercion is obnoxious to and in violation of true christianity. Christianity is the doctrine of gentleness and of peace and of persuasion. It seeks the evil doer only to gently point out to him his error, and to overcome him with kindness. It teaches that its merits and blessings are only obtained through a perfect freedom of choice, and that forcing a human being, under absolute coercion, even to do good, is the devil's work—a proceeding in which there cannot possibly be any merit on either side, and which by its injustice, will generally create sympathy for the opinion or pratice sought to be coerced. That sort of christianity which forces men to be good after its fashion, and seeks to drive them to paradise, whether they will or no, has only lived to see the utter and invariable futility of its efforts, except to do grievous wrong, and to bear its emphatic condemnation in the opinion of the really enlightened men whose calm judgment has been given upon it. The diabolism of the inquisition and the fires of Geneva and Smithfield are only remembered to chill the blood with their horrors, and to receive the execrations of civilized man. The milder coercions of our day are only different in degree and not in kind, nor in the intoleration which prompts them.

Those who believe in the observance of the Monrovian and Jewish Sabbath, have a perfect right to practice it to their hearts content, and to be protected therein by the strong arm of the law; but they certainly have no right to enforce it upon those who differ from them in this respect. They have no more right to enforce its observance, than they who disagree with them have a right to abolish or prohibit its observance on their part altogether. One act of coercion is no better and no more justifiable than the other. There is no reason, either in religion, in nature, in justice, or in common sense, for the eforcement of a Procrustus-bed observance of Sunday, by all individuals alike. Besides the fact that no man has the right to force his opinions and practices upon others, the strict observance of Sunday by all alike, is a grievous oppression to large classes of worthy and honest persons. What is the rest of one, is the recreation of another; and the man, or woman or child, who leads a sedentary life, chained for six days, and away up into the night of each day, in the toilsome pursuit that is necessary for support of life, requires exercise, and locomotion, and fresh air, to recuperate the constantly over-taxed and failing physical energies. To the poor tailor, and shoemaker, and the more miserable white slave of the factories, it would be not only oppression, but absolute murder in that worst form, a lingering death, to compel them to sit quietly within doors for six or seven hours, the greater part of the available time for recreation of the seventh day. Moreover as has been frequently proved, its enforcement is attended with great political danger. It was but a few years ago that Lord Grosvenor brought a bill into the house of Peers in England, to prohibit the Sunday excursion trains from leaving the city of London. But the indignant remonstrance of forty thousand stout-hearted British artisans in Hyde Park, drove him hurredly to abandon the measure. All that one class or portion of the community has a right to demand of the others is, that its opinions and rights and observances shall be respected and held inviolate, so long as it does not infringe on the rights and liberty of the rest of the community. No one can be concerned with what I do, so long as I respect his rights and those of all others. In the pursuit of happiness, he has no more right to infringe upon me, than I upon him.

To punish a man for his enjoyments, his pursuits and recreations, when he does not infringe upon the rights of others, can only be justified by his difference in belief, from the party punishing or coercing him, and a more monstrous injustice can hardly be imagined. In the first place such an act arrogates to the punishing power the sole authority to judge of right and wrong, between the coercing power and the party coerced. In the second place, it assumes, indisputably, the character of immaculacy, also, in the authority punishing; otherwise there can be no shadow of justification for the punishment inflicted. And, thirdly, it assumes the most atrocious position, that honest belief is entirely a matter of volition. Unless it is right in all three of these positions, the coercing power is a monster, of a hideous mien and arbitrary and unjustifiable force, before which all semblance of liberty can meet with only cruel and hopeless destruction. Even allowing, for the sake of argument, that the coercing power is right, and the coerced party wrong, the latter is punished for an innocent error of judgment, as if honest belief were merely a matter of the will, and could be changed or modified at pleasure, rendering the failure to make the change at the command of the oppressor, a matter of purely willful and contumacious obstinacy. Honest, conscientious belief is purely a matter of conviction. In order to bring it about, the reason must be convinced, and the person believing can no more control it by will, than he can regulate his other mysterious psychological functions.

How frequently men are intolerant without being aware of it. Of all the demons that have afflicted the human race, that of bigotry is the most lurking, the most insiduous, and the presence is the least known to the individual he is in possession of. Even honest and searching retrospection utterly fails to dicover his presence. Fanaticism and intolerance are his right and left arms, by which he strews his track with suffering, and banishes liberty from his presence. The peerless intellect of John Milton manifests its greatness much less in Paradise lost than in that splendid plea in behalf of the liberty of the press—the Areopagitica. Who could believe, without absolutely knowing the fact, that the Areopagitica, which breathes a spirit of the broadest, purest and most exalted liberty, favored punishment of a simple profession of faith in the Catholic Church with banishment and other severe penalties, and the wearing of the robes of the priests with death. Who could believe without fully knowing the fact, that those grand Dutch heroes, who periled their all in resisting the giant power of Spain, and that most hideous of prosecuting monsters, its inquisition, would stand aghast when their grand leader, William the Silent, announced to them that the state should know no differene in men on account of religious faith? In our country men talk loudly, and almost constantly of the liberty of conscience, and expatiate in burning words of eloquence upon the matchless blessings it so universally dispenses; yet in nearly all the States of our Union, laws are upon the statute books, and ordinances are in force in the municipalities, which discriminate against the tastes, conduct, enjoyments and pastimes of certain men, though these may never interfere with the rights, convenience or liberty of other individuals; whilst in our courts decisions are made which banish from the witness stand and the jury box, honest, upright and intelligent men, on account of their opinions adverse to certain dogmatic points of theology. Yes, let us with sorrow frankly acknowledge the fact that liberty of conscience, in its grand and true sense, even in this boasted land of freedom, is frequently a sham and a mockery, and liberty of conscience means that it is the conscience of the majority which is free, to which that of the minority must conform and succumb under severe penalties. It means that certain individuals, for the simple reason that they profess a belief in certain opinions, are alone pure enough to tell the truth and administer the law, whilst those who entertain an adverse belief, regardless of the most unexceptionable uprightness and probity of conduct, are necessarily false and corrupt. This is liberty of conscience in many parts of our boasted free country—particularly in the great States of Pennsylvania and Ohio. Do men ever stop to think that belief is not a matter of will, but, on the other hand, is the result of honest and irresistible conviction? That an honest man can only believe when his reason is convinced? Do they ever reflect that in discriminating against him, on account of his opinions, they punish him for that which the more honest he is the less he can avoid? That they put the ban upon him for what they themselves not only most freely enjoy, but glory in. And, again, let me ask how have these diametrically opposite opinions been arrived at? By a precisely similar process in each of the individuals thus standing adversely to each other. By what right was it done? By that of private judgment, which certainly belongs, in eternal justice, no more to one man than it does to another, regardless of what their opinions may be. Now, where upon earth, or in the universe, does one man find the title, the prerogative, to judge irrevocably and without appeal, that he is right, and that his equally honest and worthy neighbor is wrong, and must be punished or discriminated against for the difference? If you who plant yourself upon private judgment are right, others who do the same thing, regardless of their opinions, are as much right in the sight of law and justice as you are. If private judgment in matters of conscience be wrong, we are all rebels alike against the Catholic Church, and should lose no time in tendering our humble submission to the Pope, and ask his forgiveness.

I warn gentleman that the agitation of this measure has but just fairly begun, and that should it fail to succeed now, its defeat will but arouse its friends—the friends of justice and true liberty—to increased and untiring exertion, until victory is finally achieved. There is a large and constantly increasing element in the population of this country which is not satisfied with the old tyranical policy of compelling men, by unjust laws, to conform to the tastes, the opinions, the habits, and the prejudices of others, no matter how obnoxious or disagreable such conformity may be. That element, Mr. President, is largely composed of Germans—a portion of that great German people who are confessedly the ripest scholars, the profoundest thinkers, the most advanced philosophers in the world. They are not loiterers, insubordinate persons, or disturbers of the peace. On the contrary, they are hard working, frugal and law abiding as any people that civilization has to boast of; and they have a habit of attending to their own business, and letting that of other people alone, which a large number of our native-born citizens might not unprofitably imitate. They love their adopted country with an ardor, a fervency, a devotion and a sincerity that is not surpassed by those "to the manor born;" and when she needs their service, they are never the last to go, nor the first to return. Patient, hard working and thrifty, they are daily adding immensely to the power, the wealth and the prowess of our great country. Educated by a system of schools which has no superior in any country, they are thorough in their knowledge, and intelligent in their ideas, above the average of civilized men. Mentally and psychologically, they are full grown men, and can not be brought to a conformity with ideas which do not convince their reason or satisfy their sense of justice. And I can tell gentleman that in all the mazes of profoundest thought—in all the intricacies of theological and moral speculation, men who are familiar with the splendid writings of Goethe, Schleiermacher, Hegel, Fichte, Schelling, Richter, Kant, Strauss, the Humboldts, and the others of the brilliant galaxy of great German authors, are not by any means neophytes. Loving and appreciating human liberty from the earliest dawn of history, they yield to none in their conception and advocacy of human rights, claiming no more for themselves than they are ready, at all times, even at the sacrifice of their lives, to secure for others. And these ideas are by no means restricted to our foreign-born fellow citizens. There is, I am happy to say, a great and growing appreciation of the true liberty of man, socially, politically and morally among native born Americans, and an increasing disposition to no longer bear patiently the intolerable arrogance of men who assume that, because they entertain a certain form of belief, they are necessarily the masters of their fellow-citizens. Let us adopt and forever abide by the motto of "Liberty for all, infringement upon the rights of none."

INDIANA.

Licentiousness in the Churches—The Condition of Religious Matters at Butler.

LETTER FROM C. W. CARPENTER.

Dear Brother Jones:—Perhaps you will find room to publish a few notes of progress, coming from our small place. Butler is noted along the Air Line R. R., for being the strong point of Methodism and morality, which latter we could wish were true, and perhaps outside of the Methodist church, is true. But if we are to believe the testimony of the expressed opinions of the membership of the church, within the last five years, two circuit riders, two local preachers and a number of lay members, have been guilty of licentious conduct. The two circuit riders stopped preaching as a consequence,—one of them moved to another conference, where he could commence again; the other expects, so I am informed, to join the conference again this spring.

But enough. Slander is rife among the churches here,—true or not true. They have lost a great part of their influence with the people, and it is the common talk that there is more iniquity in the church than out, in this town. They are full of dogmatism and intolerance toward everything and everybody who dares to disagree with their creeds. But nevertheless, the harmonial philosophy is gradually insinuating itself into the minds of the reflecting class of our people.

A short time since, a few friends of progress organized a Philosophical Lyceum here, and your humble servant has been holding forth strange doctrines to the people who wish to hear, which has had the effect of throwing the churches into a state of fermentation. They, having no ability in Butler to meet and overcome the infidelity and free love doctrines, as they call our views, sent for help at an expense of thirty dollars. They obtained the assistance of one Benjamin Purkey, a rejected and cast off Campbellite preacher. "He came, he saw, he conquered."

What did he conquer? you may ask. He conquered the opinions of the churches, and made them believe that spirits come back and communicate with some people, and especially the Spiritualists. But he made this wonderful discovery, that wicked spirits only could obtain permission to come. Good spirits did not wish to return, and he did not wish to have them. In his discourses, he represented Christ as a deceiver, and that he deceived on purpose, that they might believe a lie and be damned.

He also made God out a liar, in this: He commissioned a lying spirit, after the spirit told him he intended to lie, to go and deceive Ahab, that he might be induced to go to war and have about twenty thousand of his prophets destroyed. The reverend waxed very wrathy because we understood him as he said, though he tried to exonerate God from the crime of lying.

In short, he anathematized the poor Spiritualists, applying to them every unholy epithet he could command, comparing them to every unclean thing. They were of the devil, and there was no good thing in them.

After listening to his misrepresentations and vile slanders, we asked permission of the trustees of the house for its use to reply to him, and were very pointedly refused, with the qualifying remark that they would not have anything preached from their pulpit but pure Christianity. We thought, "Oh, consistency, thou art a virtue."

We will show you their honesty in thus denying us its use: About two years since, the Lutherans wanted a church building, and were not able to build. Through their pastor, they proposed to the people outside of their church, to make the house free to all scientific, literary and religious meetings, if they would contribute to its erection, which they liberally did. The house was erected, and when it was completed, there were a few debts in the shape of mechanic's liens unsatisfied. Your humble servant bought one of eighty six dollars, and made a donation of the most of it to the church. In part, the church has complied with the conditions upon which they obtained our money. In part they have exceeded them, in this,—if a show or concert of too little note to be appreciated in large towns, comes along, the house is opened for them to exhibit in. But Spiritualism must be crushed; Spiritualists have dangerous doctrines; they feel their inability to cope with the subjects presented, and consequently, the doors must be closed against them. Amen.

The people say orthodoxy is afraid. We feel that great good has been done. Our cause and humanity's cause has prospered, and all such struggles of the dying orthodoxy only serves to expend what little vitality they have left.

Old age, high living and dissipation combined, break down the strongest constitution, and death inevitably follows. Society is groaning for deliverance from their unscientific and absurd doctrines and teachings.

The souls of men and women are starving for spiritual food.

The memberships of the churches, even, are unsteady with weakness, their knees tremble, and all nature seems to cry out for deliverance from the pall of darkness that sits like a nightmare over the sleeping churches; and from their doctrines, which, like the fabled Upas tree, destroy all who come within their influence.

As to the few here who believe our beautiful philosophy, we feel encouraged and happy, in view of the prospect ahead, and hope to have the assistance of all good spirits, both in and out of the body.

An Improvisation.

BY T. L. HARRIS.

I rose like a mist from the mountain,
When day walks abroad on the hills;
I rose like a spray from the fountain,
From life and its wearying ills.

I have bathed in the heavenly river,
I have chanted the seraphim's song,
And I walk in my brightness forever,
Amid the celestial throng.

I come like the south wind, that bringeth
The sweetness of spring in its breath;
The south wind that tunefully singeth
When winter is borne to its death.

MEDIUMS.

Views of Wm. S. Fahnestock.

If persons who are mediumistic are closely scrutinized when a spirit is about to control them, especially those who are about to be entranced, it will be observed that they relax the muscles of the body, and get the mind into a passive state; or, in other words, let themselves fall into the somnambulic condition; and it is then only that a spirit can control them. Those who do not enter the trance condition, will also be noticed to be in a yielding or passive condition, for it would be impossible to impress or inspire them to do anything, if they were not so. Many scarcely know that any change has taken place in their condition, and although their eyes are open, and they, to every outward appearance, are in a natural state, yet many of them do not know what they have said or done during their control. Others, again, know what is spoken, but, at the same time, are conscious that the ideas do not originate with themselves—they simply listen to what is given through their own organism. This is generally the case with those who are highly inspired. I have also known trance mediums who knew all that was said through them, and acknowledged that what was given came independent of their own mind. It is much to be regretted, that, as a general thing, mediums do not understand their own condition, having been falsely taught, or *made to believe*, that the condition of mediumship is caused by what is commonly supposed to be a magnetic fluid pervading all matter, and a power possessed by many in excess, and through whose influence, or will power, they can be thrown (whether or no) into the peculiar state which they call the magnetic or mesmeric condition. *This is all false, as well as the idea that the control of spirits is injurious to their health.* These are great mistakes, and they have been the cause of no small amount of misery to mediums, which the truth, or a contrary belief, would not only have prevented, but produced beneficial effects. It is a notorious fact that we scarcely know or hear of mediums who are not said to be in a delicate state of health, and who do not have to suspend their labors in consequence of exhaustion, and which I know, and am constrained to say, in ninety-nine cases out of a hundred, is the result of false impressions, promulgated and inculcated by those who, if they had studied the matter properly, certainly would have known better.

Upon reading the report of "a talk with Miss Lizzie Keyser," I was forcibly struck with the fact that, although Miss Keyser was in the somnambulic condition, under my instructions, and the true nature of her condition explained to her, when I was in Cincinnati, two years ago, yet I am sorry to find that her surroundings have again influenced her to fall back into the unfortunate *belief* that she is not only influenced by magnetism; but that her health is suffering in consequence of spirit control. This is doubly unfortunate, because, as long as she is under these impressions, her condition and the feelings under which she is laboring will continue to annoy her. To give you an idea of the conversation in regard to this matter, which took place during the reporter's visit to Miss Keyser, I extract the following from his published report:

Reporter.—"Well, can she converse with spirits, whenever she desires; that is, put herself under influence at any moment?"

Mrs. Beck.—(The lady with whom she is staying) "Oh, no; she has to be in a negative state for the spirits to control her. She is perfectly unconscious to all that is passing around her, like one mesmerized or entranced."

R.—"Well, then, you can place yourself in a negative condition when you desire, can't you?"

Miss K.—No, sir; it's just as the spirits feel. I must have my mind off of all worldly matters, and then, through their influence, I can hear and see many things.

R.—Do your seances affect your health any?

Miss K.—Considerable, sir. At times I am extremely feeble, and am unconscious for some time.

During the conversation, Mrs Beck also informed the reporter that Miss Keyser's health was too bad to travel, etc.

The remarks of Mrs Beck, in answer to the question of the reporter, in regard to whether Miss Keyser could see spirits, etc., was given according to the magnetic theory, and is, therefore, not correct. If Miss Keyser had a true knowledge of her condition and her powers therein, she could, at any time, by throwing herself into the somnambulic condition, see and converse with spirits, and need not be "unconscious to all that was passing around her," unless she preferred to be so. This explanation also applies to her remarks in regard to the question of placing herself in what is called a negative state, which is, in truth, the somnambulic condition.

Again, in answer to his question in regard to the effect that seances have upon her health. It is plain that she clings to the mistaken idea that seances or spirit control has an injurious effect upon her health—but that it is so, is owing entirely to her belief, and the false teachings which her surroundings unfortunately inflict upon her, and as I have before stated, if she knew her powers she could travel, in good health, wherever she pleased, and be the means of doing more good, to a greater number than by remaining in a circumscribed locality.

I am aware that spirits have also inculcated the above ruinous doctrines, but it must be remembered that spirits are not all perfect, and that they may be mistaken, especially those who are most ready to communicate. Such spirits do not often know better, or give false information, knowing it to be so, because they are still selfish, and do not wish those still in the form, to enjoy advantages which they had not, or wilfully disregarded while they were here.

I would therefore say to all mediums, study your condition, and as you value health, prosperity and the glorious boon of doing good, do not cling to doctrines that are false, nor let them swerve you from an onward course. There is a power within you nothing can supplant, no one assume, and as you know yourself, so are you truly wise, when you that wisdom cherish and apply.

Lines by J. L. S.

By all mortal human vision
Objects are but dimly seen,
And are often much distorted
As some other comes between;
And what seems a monstrous image,
Would from such dimensions shrink,
And reveal its true proportions,
Did no object intervene.

In the twilight of our knowledge,
Spectres from the "vasty deep,"
Seem to flit before the eyesight,
When we wake and when we sleep,
And we, like to frightened children
Prisoned in a darkened room,
Where but little light can reach them
Terror o'er our spirits creep.

But as we become enlightened,
And we can more clearly see
Objects which before had frightened,
Part with much of mystery,
And we lose our fear and terror,
As they stand still more defined
In the light's increasing brightness
Mental light has set us free.

It is thus that we poor mortals
Must forever suffer here,
While our minds are kept in darkness,
With illusion's spectral fear;
But with light and knowledge spreading
We will soon more clearly see,
And the frightful forms that haunt us
With the darkness disappear.

The Loss of the Arctic.

A STATEMENT FROM JUDGE EDMONDS.

Observing in your emission of the 30th of April some matters in relation to the loss of the steamer Arctic of the Collins line between New York and Liverpool, I am reminded of some incidents which were made public at the time, and which may, perhaps, profitably be called to attention now.

About the time of her loss, and when the public mind in this city was very much agitated with the fact that she was several days over due and nothing had been heard from her, one evening at my house several gentlemen were present, and we were holding a circle. Suddenly there came to us several spirits, who told us that they had been passengers on the steamer; that in the night-time they had come in collision with another vessel at sea, which had so seriously injured the steamer that she had sunk, and all on board perished, except a few who had made their escape in one of her small boats.

Among those who thus had been drowned and were then present speaking with us, were Edward Sandford and Abner Benedict, two lawyers of this city, well known to me, Mahlon Day, a Quaker gentleman of this city, and his wife, the wife and daughter of Mr. Collins, the proprietor of the line, and an English gentleman who was coming to this country to see me, but his name was not given. Mr. Allen, another lawyer of my acquaintance, who was on board, I was told had escaped in the small boat.

One of the gentlemen present suggested that I ought to inform Mr. Collins of this. I scouted the idea, saying that Mr. Collins would treat the matter with contempt, and look upon us as trying to fool him.

This was on a Friday evening, and after the company had left my house I thought the matter over, and concluded that I ought not to keep it secret from fear of being laughed at. So on Saturday I wrote out a full account of the seance and sent it to T. L. Harris, who was then lecturing for us at Dodworth's Hall, for him to read to his audience on the ensuing Sunday. He read only a part of the paper at his meeting, and I published the whole of it in the next number of the *Christian Spiritualist*, a paper then published in this city.

In due time, after the Sunday reading by Harris, and, if my memory serves me, before the publication in the paper, news of the wreck came to hand. The survivors arrived and confirmed every word that had been said to us, even to the escape of Mr. Allen.

I had then no personal acquaintance with Mr. Collins, and some two or three years afterwards my brother, who was a banker in Wall street, told me of some things which Mr. C. had then lately mentioned to him. It was this: that one morning, when he was in doubt about the fate of his vessel, he was walking backward and forward on the pier where his vessels landed, and was in a good deal of anxiety about his family as well as his property. A stranger came up to him, and told him what had occurred at my house the previous evening, and that he had been present. Mr. C. said he had treated the whole thing with contempt; had listened to everything he had to say and then turned away from him, without deigning to make any reply; but that when, in a day or two, news came, confirming everything that the stranger had told him, he was astonished, and had immediatly looked into the matter; had sought out mediums, and had, in consequence, become a Spiritualist.

It was after this that Mr. Collins and I became acquainted, and he has to me repeated the tale he told my brother.

The publication of the seance which I have mentioned caused me to receive several letters on the subject, from which I learned that at the same time, and before the arrival of the news, accounts of her loss were given at three circles, so that on four different and independent occasions the spirits gave the information.

I had a record of this at the time, but it is so long since that it has been mislaid, and I cannot now find it. There was, however, another incident connected with the matter which is of interest.

The spirits told us that when the collision occurred, the captain of the steamer had sent his first mate and a boat's crew out in the dark to find out what harm had been done to the other vessel. The captain was one of those that was saved, and on his arrival confirmed that statement, he, at the time, not dreaming that his vessel had been so badly hurt, but supposing that the other vessel must be. That small boat and her crew had not returned to the steamer before he left her, and they were never afterwards heard of.

But afterwards, at one of my circles, a spirit came, who said he was the survivor of that boat's crew, and told the tale of their fate. They had rowed about in the dark without finding the other vessel, and then returned to reach the steamer, but failed to find her; so the mate in charge steered for the shore, but made very slow progress, and they were several days at sea in that small boat, without food or water, and when at length they came in sight of land they were too much exhausted to guide their boat, and she was finally tossed by the surf on a small rock, some distance from the shore, where the boat was wrecked, and only two of her crew were able to get on to the rock—the one who was speaking to me, and one other. That other was thrown partly upon the rock, and was drawn out of the water by this one. But he had soon died, and this one, whose spirit was speaking to me, had survived only a short time, when he, too, died, on that barren rock in the ocean.

—*Banner of Light.*

☞ Mrs. O'Donovan Rossa gave a reading in the town hall of Waterford, Ireland, which was so crowded that numbers had to remain on the stairs, having been unable to get into the hall.

PRICE-LIST OF BOOKS.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

	Price	Postage
Artificial Somnambulism. By Dr. Fahnestock	1.50	20
A Revelation of Departed Spirits among the Shakers	25	02
Alice Vale, a Story, for the times, by Lois Waisbrooker	1,25	16
American Crisis, by Warren Chase	20	02
Answers to Ever Recurring Questions, a Sequel to The Penetralia, by A. J. Davis	1,50	20
Apocryphal New Testament	1.25	16
A Peep into Sacred Tradition, by Rev. Orrin Abbot. Paper	50	02
Age of Reason, by Thomas Paine. Cloth	50	04
A Woman's Secret, by Mrs. C. F. Corbin	1 75	20
A Lecture in Rhyme—The Past, Present and Future, by Mrs F A. Logan	15	
Arcana of Nature, or History and Laws of Creation, Vol 1, by Hudson Tuttle	1,25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol 2, by Hudson Tuttle	1,25	20
A B C of Life, by A. B. Child	25	02
Arabula, or the Divine Guest, by A. J. Davis	1,50	20
After Death, or Disembodied Man, by Randolph	1,00	08
Approaching Crisis, by A. J. Davis	1 00	16
Apostles, [translated from the French] by Renan	1 75	20
A Stellar Key to the Summer Land by A. J. Davis	1 00	16
Astro Theological Lectures by Rev. Robert Taylor	2.00	24
A Kiss for a Blow, a Book for children by H. C. Wright, small edition	63	12
Large do	1 50	12
Antiquity and Duration of the World by G. H. Toulmin, M. D	25	2
A Roman Lawyer in Jerusalem in the first century by W. W Story	18	2
Biography of Satan, By K. Graves Price 35 Cents		02
Better Views of Living, by A. B. Child	1,00	12
Biography of Satan, by K. Graves	35	04
Blossoms of Our Spring (a Poetic Work,) by Hudson and Emma Tuttle	1,25	16
Beyond the Breakers, a Tale of Village Life in the West, by Robert Dale Owen	2 00	24
Book of Poems, by J. Wm. Van Namee. Cloth	75	8
Branches of Palm, by Mrs J. S. Adams, a book for every Spiritualist	1 25	16
Be Thyself, by Professor W. Denton	10	2
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M. M. D. Paper	1,00	08
Cloth	1 50	16
Combes' Constitution of Man	1,75	16
Common Sense Thoughts on the Bible, by William Denton	10	02
Cosmology, by G. W. Ramsey, M. D	1,50	20
Common Sense, by Thomas Paine	20	02
Christ Idea in History, H. Tuttle	1,25	16
Chester Family, or the Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by H. C. Wright	1,00	12
Christ and the people, by A. B. Child, M.D	1.25	16
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	02
Davenport Brothers, their Remarkable and Interesting History	1,50	20
Day of Doom, A Poetical Description of the Great and Last Judgment with other poems, from the sixth edition of 1715	1,00	12
Devil's Pulpit, by Rev. Robert Taylor, with Sketch of the Author's Life	2,00	20
Dawn. A Novel of intense interest to progressive people	1 75	24
Dealings with the Dead, by P. B. Randolph	75	12
Death and the After Life, by A J. Davis, paper 50, postage 4, cloth	75	12
Errors of the Bible. Demonstrated by the Truths of Nature. By Henry C. Wright. Paper, 35 cts; postage, 4 cts. Cloth	50	8
Exeter Hall, a Theological Romance	75	08
Empire of the Mother, over the Character and Destiny of the Race, H. C. Wright paper	50	04
Cloth	75	12
Electrical Theory of the Universe, by J. S. Mackintosh	1 25	16
False and True Revival of Religion, by Theodore Parker	10	02
Footfalls on the Boundary of Another World, by Robert Dale Owen	1,75	24
Familiar Spirits and Spiritual Manifestations, by Dr. Enoch Pond	20	2
Free Love and Affinity, by Miss Lizzie Doten	10	2
Free Thoughts Concerning Religion, or Nature vs Theology, by A. J. Davis	20	2
Fugitive Wife, by Warren Chase. Paper	30	4
Festival Night, an Inspirational Poem, Mrs. M. J. Wilcoxson, Medium	5	2
Gazelle, a Tale of the Great Rebellion, by Emma Tuttle	1 25	16
Gist of Spiritualism, by Warren Chase	50	04
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol 1 The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer Vol. 5. The Thinker. Each	1,50	20
Gymnastic Manual for Teachers and Students	10	2
God Idea in History, by Hudson Tuttle	1,25	16
Health by good Living W. W. Hall M. D.	1,50	20
Harbinger of Health, by A. J Davis	1,50	20
Harmonial Man, or Thoughts for the Age, by A J. Davis, Paper	40	6
Cloth	75	12
History and Philosophy of Evil, by A. J. Davis Paper	40	4
Cloth	75	12
Hayward's Book of all Religions, including Spiritualism	2,00	24
Holy Bible and Mother Goose, by H. C. Wright	25	02
History of Moses and the Israelites, by Munson	1,00	16
How and Why I became a Spiritualist	75	[illegible]
Helen Harlow's Vow, By L. Waisbrooker	1 50	20
How to Bathe, by E. P. Miller, M. D., paper	40	4
Cloth	75	12
Hedged In, by Elizabeth Stuart Phelps, author of Gates Ajar	1 50	16
History and Philosophy of Marriage, or Polygamy and Monogamy compared	1,25	16
History of the American Civil War, by J. W. Draper, M. D., L. L. D., complete in 3 vols. of about 500 pages each. Cloth, per volume	3.50	44
History of the Intellectual Development of Europe by J. W. Draper, M. D. L. L. D, cloth	5,00	60
Human Physiology, Statistical and Dynamical or the Conditions and Course of the Life of Man, by J. W. Draper, M. D. L. L. D, 650 pages, cloth 5 00 sheep	5,50	60
History of the Earth's Formation, through the Mediumship of W. B. Walrath, 3 vo. 683 pages	4,00	52
Important Truths, a book for every child	20	2
Is the Bible Divine? by S. J. Finney, paper	25	2
Cloth	60	12
Is there a Devil? The argument Pro and Con	25	2
Inquirer's Text Book, by Robert Cooper	1 25	16
Is it I? A Book for Every Man, by H. R. Storer, M. D., paper	50	4
Cloth	1,00	8
Instructive Communications from Spirit Land, Mrs. M. S. Park, Medium	1 25	16
Incidents in my Life, by Dr. D. D Home, Introduction by Judge Edmonds	1,25	16
Infidel, or Enquirer's Text Book by Robert Cooper	1,25	16
Jesus of Nazareth, by Alexander Smyth	1,50	20
Jehovah Unveiled, or the Character of the Jewish Deity Delineated	35	4
Joan of Arc—A Biography, translated from the French, by Sarah M. Grimkee	1,00	12
Kidder's Secrets of Bee Keeping. Price, paper bound 50 cents. Board bound	75	08
Koran, with explanatory notes, by George Sale 8 vo. 670 pages, best edition yet published	3,00	40
Life Line of the Lone One, by Warren Chase	1.00	12
Life's Unfoldings	30	2
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale	1,00	16
Life of Jesus, by Renan	1 75	20
Love and its Hidden History, by Count De St. Leon	1,25	16
Life of St Paul, by Renan	1,75	20
Life in the Beyond, an Undeveloped Spirit's History, F. H. Smith, medium	10	2
Lyric of the Golden Age, by T L Harris	2,00	20
Legalized Prostitution, or Marriage as it is, and as it Should Be, by C. S. Woodruff, M. D.	1,00	16
My Love and I, by Abby M. Laflin Ferree	50	2
Magic Staff, an Auto-Biography of A. J. Davis	1,75	24
Manomin, by Myron Coloney	1,00	12
Marriage and Parentage, by Henry C. Wright	1,25	20
Ministry of Angels Realized, by A. E. Newton	20	2
Morning Lectures (Twenty Discourses) by A. J. Davis	1,75	20
Midnight Prayer	5	2
Moses and the Israelites, by Merritt Munson	1,00	16
Mrs. Packard's Prison Life	1,50	24
small edition	1,00	08
Manual for Children, (for Lyceums,) by A. J. Davis, Cloth	80	8
Morocco, gilt	1,00	8
Abridged edition	40	4
My affinity, and other Stories, by Lizzie Doten	1,50	20
Modern American Spiritualism 1848 to 1868, by Emma Hardinge	3.75	44
Man's Rights, or how would you like it, by Annie Denton Cridge	15	2
Man and his relations, by Professor S. B. Brittan	4,00	48
Nature's Divine Revelations, by Andrew Jackson Davis	3 50	48
New Testament Miracles, and Modern Miracles, by J. H. Fowler	75	4
Night Side of Nature, by Crowe	1,25	20
Our Planet, Geology by Denton	1.50	20
Optimism, The Lesson of Ages	75	12
[illegible], by A. J. Davis	[illegible]	[illegible]
Pre-Adamite Man, by Randolph	[illegible]	[illegible]
Physiology of Woman, by C. Morrill, M. D.	[illegible]	[illegible]
Planchette—The despair of Science, by Epes Sargent	[illegible]	[illegible]
Real Life in Spirit Land given Inspirationally by Mrs. Maria M. King	1,00	16
[illegible], or Woman's [illegible]	1.75	20
Rules for forming Spiritual Circles, by Emma Hardinge	15	2
Sexual Physiology, by A. T. Trall, M. D.	2,00	20
Strange Visitors, Dictated through a clairvoyant	1.50	20
Spiritual Harp	2.00	24
Sequel to The Love Life, by the Spirit of Dr. E. K. Kane	20	2
Spiritual Tracts by Judge Edmonds	20	4
Self Abnegationist; or the true King and Queen, by H. C. Wright, Paper	50	6
Cloth	75	12
Spiritualle, or Directions in Development, by A. M. Laflin Ferree	30	2
Self-Contradictions of the Bible	25	2
Sexology as the Philosophy of Life, by Mrs. E. O. G. Willard	2 00	24
Six Lectures on Theology and Nature, by Emma Hardinge, Paper	75	
Cloth	1 00	
Soul of Things, by William and Elizabeth Denton	1.50	20
Spirit Manifestations, by Adin Ballou	75	12
Spirit Mysteries, by A. J. Davis	1,50	20
Sense and Nonsense, S. M. Landis, M. D.	2,00	20
Seers of the Ages, by J. M. Peebles	2,00	32
Strange Visitors. Dictated through a clairvoyant, by spirits	1.50	20
The Dynamic Cure, by Leroy Sunderland	$1,00	12
Tale of A Physician, by A. J. Davis	$1.00	16
The Future Life, by Mrs. Sweet	1,50	20
The Question Settled, by Moses Hull	1,50	16
The Gates Wide Open, by George Wood	1,50	20
The Gates Ajar, by Miss. E. S. Phelps	1,50	16
The Three Voices	1,25	10
The Orphan's Struggle, by Mrs. H. N. Green	15	
The Pearl Diver by Dr. G. W. Kirby	15	
The Gospel of Good and Evil, by Silver	1.50	16
The Trance, by Leroy Sunderland	1,50	16
The Great South-West, by W. Nicolay	1 00	16
The Merits of Jesus Christ and the Merits of Thomas Paine as a substitute for merits in others. What is the difference between them? H. C. Wright	25	2
The Philosophical Dictionary of Voltaire. Fifth American edition, 876 octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition, which sells for $10.00	5 00	60
The Diegesis, by Rev Robert Taylor, written by him while imprisoned for blasphemy. This work is a history of the origin, evidence, and early history of Christianity	2,00	32
The Inner Mystery, an Inspirational Poem by Lizzie Doten	35	02
The Deluge, William Denton	10	2
The Ignorant Philosopher, Voltaire	25	2
The Woman who Dared: by Epes Sargent	1.50	20
Theological and Miscellaneous Writings of Thomas Paine	2.00	24
The System of Nature, or Laws of the Moral and Physical World, by Baron D' Holbach	2.00	24
Underhill on Mesmerism, Post-paid	1 50	
Unhappy Marriages, by A. B Child	30	2
Unwelcome Child, by Henry C. Wright, Paper	35	4
Cloth	60	12
Vital Force, how wasted and how preserved, by E. P. Miller, M. D. Paper, 50 cts.; Cloth	1,00	12
Volney's Ruins; or Meditations on the Revolutions of Empires, with Biographical notice by Count Daru	1,00	12
Voices from Spirit-Land through N. F. White	62	12
What is Right, William Denton	10	2
Whatever is, is Right, A. B. Child, M, D.	1,25	16

WE ARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express as MAY BE DESIRED If sent by mail, one fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality, or Abuses of the Sexual Function. Cloth $1,00, Postage, 12cts.

Every Young Man and every Young Woman, every Married Man and every Married Woman, Should read it.

A vast amount of suffering, as well as physical, mental and moral ruin would be prevented, if all were acquainted with the facts contained in this work and followed its excellent advice,

Vital Force, How wasted and How Preserved. Cloth $1,00, Postage 12cts; Paper Cover, 50cts, Postage, 4cts.

Mrs. Francis Dana Gage says: "I earnestly wish that it could be read by every mother in the country."

It is an invaluable work and should have a place in every family library.

How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treating Disease.

Paper Cover, Price 40cts. Postage, 4cts

Important Truths, By Mrs. E. P. Miller, M. D.

Price, 20cts, Postage, 2cts.

This little work is written in a style adapted to children's Minds, and no parent need fear to place it in their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend.

THE TRADE SUPPLIED.

Address S. S. Jones, 187 & 189, South Clark Clark street, Chicago, Ill.

A WONDERFUL NEW BOOK.

JUST PUBLISHED.

STRANGE VISITORS!

A REMARKABLE volume, containing thirty-six original contributions by the spirits of such famous authors as IRVING, THACKERAY, Charlotte Bronte, Byron, Hawthorne Willis, Humboldt, Mrs. Browning and others now dwelling in the spirit-world. These wonderful articles were dictated through a Clairvoyant while in a trance state, and are of the most intensely interesting and enthralling nature.

☞ Elegantly bound in cloth. Price $1,50. Postage 20cts

TABLE OF CONTENTS.

Author.	Subject.
Henry J. Raymond,	To the New York Public.
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To his Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving.	Visit to Henry Clay.
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef. A Tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and out of Purgatory.
Lady Blessington,	Distinguished Women.
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Gilbert Stewart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to My Starry Home.
Rev, Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
Anonymous,	Alone.
Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit-Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit-Life.
Charles E. Elliott,	Painting in Spirit-Life.
Comedian's Poetry,	Rollicking Song.
Lady Hester Stanhope,	Prophecy.
Professor Mitchel,	The Planets,
Dr. J. W. Francis,	Causes of Disease and Insanity.
Anonymous,	The Spirit Bride.

☞ The sale of this extraordinary work will be of the most unprecedented nature. Price, $1,50, postage 20cts.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office, 187 & 189, South Clark street, Chicago, Ill.

PAINTS for FARMERS and others. The Grafton Mineral Paint Co. are now manufacturing the Best, Cheapest and most Durable Paint in use; two coats well put on, mixed with pure Linseed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to suit the taste of the consumer. It is valuable for Houses, Barns, Fences, Carriage and Car makers, Pails and Wooden-ware, Agricultural Implements, Canal Boats, Vessels and Ships' Bottoms, Canvas, Metal and Shingle Roofs, (it being Fire and Water proof.) Floor Oil Cloths, (one Manufacturer having used 5,000 bbls. the past year,) and as a paint for any purpose is unsurpassed for body, durability, elasticity and adhesiveness. Price $6 per bbl. of 300 lbs., which will supply a farmer for years to come. Warranted in all cases above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark, Grafton Mineral Paint. Persons can order the Paint and remit the money on receipt of the goods.

[illegible], [illegible] State Street Chicago, Ill.

Vol 7 No. 23—6 mo

RAIL-ROADS.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

	Leave.	Arrive.
Cedar Rapids	8:15 a. m.	*6:50 p. m.
Pacific Fast Line	10:45 a. m.	3:25 p. m.
Pacific Night Express	‡11:00 p. m.	‡7:00 a. m.
Dixon Passenger	*4:00 p. m.	*11:10 a. m.

Freeport Line.

Freeport Passenger	*9:00 a. m.	*2:30 a. m.
Freeport Passenger	*9:45 p. m.	*2:00 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation	*6:10 p. m.	*6:50 a. m.

Wisconsin Division—Depot corner of Canal and Kinzie street.

Mail Passenger	10:00 a. m.	7:15 p. m.
Night Passenger	*5:00 p. m.	6:30 a. m.
Janesville Accommodation	*3:00 p. m.	2:00 p. m.
Woodstock Accommodation	5:30 p. m.	9:00 p. m.

Milwaukee Division—Depot corner of Canal and Kinzie streets.

Day Express	*9:45 a. m.	*10:45 a. m
Rosehill, Calvary and Evanston	*1:30 p.m.	4:00 p.m
Afternoon Express	*5:00 p.m.	7:30 p.m
Kenosha Accommodation	*4:15 p.m.	9:10 a m
Waukegan Accommodation	*5:25 p.m.	8:40 a m
Waukegan do	*6:10 p.m.	*8.10 a m
Milwaukee Accommodation	*11:00 p.m.	5:45 a.m

GEO. L. DUNLAP, Gen'l Sup't,
H. P. STANWOOD, General Ticket Agent.

Chicago, Rock Island and Pacific Railroad.

Express and Mail	10:00 a.m.	†4 30 p.m.
Peru Accommodation	‡11:00 p.m.	7:00 a.m.
Night Express	4.30 p.m.	*9 50 a.m.

A H. SMITH, Gen'l Passenger Agent.
E. ST. JOHN, Gen'l Ticket Clerk.
P. A. HALL, Ass't Gen Superintendent.

Michigan Southern Railroad

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Mail	*6:00 a. m.	8:40 p m
Special N Y Express	*8:00 a. m.	*10:00 p. m.
Pacific Express (daily)	4:45 p. m.	9:00 a. m.
Night Express	*10:00 p. m.	*6:30 a. m.

Detroit Line.

Day Express via Adrian	*8:00 a. m.	8:40 p. m.
Night " " "	*10:00 p. m.	*6:30 a. m.

F. E. MORSE, Gen'l Pass. Agt., 56 Clark st., Chicago.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

Mail	*4:30 a. m.	6:15 p. m.
Day Express	*9:00 a. m.	6:30 a. m.
Fast Line	4:45 p. m.	9:00 a. m.
Night Express	9:00 p. m.	10:00 p. m.
Valparaiso Accommodation	4.50 p. m.	8:40 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Illinois Central—Depot, foot of Lake street.

Cairo Mail	*8:30 a. m.	*9:30 p. m.
Cairo Express	†9:30 p. m.	*6:20 a. m.
Keokuk Day Passenger	*8:30 a. m.	*9:30 p. m.
Keokuk Night Passenger	*9:30 p. m.	*5:20 a. m.
On Saturdays this train will leave at	4:50 p. m.	
Champaign Passenger	*4:00 p. m.	*9:45 a. m.
Hyde Park and Oak Woods	*6:20 a. m.	*7:45 a. m.
" " " "	*8:05 a. m.	*9:20 a. m.
" " " "	*12:10 p. m.	*1:40 p. m.
" " " "	*3:00 p. m.	*6:15 p. m.
" " " "	*6:10 p. m.	*7:35 p. m.

(St. Louis through trains.)

Day Express	*8:30 a. m.	*9:20 p. m.
Fast Line	†9:00 p. m.	*6:20 a. m.

M. HUGHITT, Gen'l Supt.
W. P. JOHNSON, Gen'l Passenger Agent.

Chicago, Burlington and Quincy

Mail	†7:45 a. m.	8:15 p. m.
Day Express	*10:00 a. m.	*4:00 p. m.
Hinsdale Accommodation	*12:30 p. m.	3:00 p. m.
Afternoon Passenger	*3:20 p. m.	*9:50 p. m.
Aurora Passenger	*5:30 p. m.	*8:35 p. m.
Hinsdale Accommodation	*6:00 a. m.	*7:15 p. m.
Night Express	‡11:30 p. m.	†6:00 a. m.

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Chicago and St. Louis—Depot, corner Madison and Canal sts.

Day Express	*10:00 a. m.	*9:00 p. m.
Joliet Accommodation	*4:00 p. m.	9:45 a. m.
†Night Express	7:00 p. m.	*12:05 p. m.
Lightning Express	‡11.00 p. m.	*7:00 a. m.

T. B. BLACKSTONE, Pres. & Gen'l Superintendent.
A. NEWMAN, Gen'l Pass. Agt., Office 55 Dearborn st.

Columbus, Chicago & Indiana Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Central Railway Co's.)

Cincinnati Express	*6:45 a. m.	*5:25 a. m.
Columbus Express	7:45 p. m.	*2:30 p. m.
Cincinnati Night Express	†7:45 p. m.	*9:30 p. m.
Columbus Night Express	†7:45 p. m.	

H. E. SCOTT, Gen'l Pass. Agt., Ticket Office Corner Randolph and Dearborn streets.

Michigan Central Railroad—Union Depot, foot of Lake street

Mail Train	*5:00 a. m.	*8:50 p. m.
Day Express	*8:00 a. m.	*10:00 p. m.
Atlantic Express (daily)	‡4:45 p. m.	†9:00 a. m.
Night Express	†9:00 p. m.	†6:30 a. m.
Kalamazoo Accommodation	4.00 p. m.	*12:00 a. m.

Cincinnati and Louisville Trains

Mail and Express	*8:00 a. m.	*10:00 p. m.
Evening Express	‡4:00 p. m.	†6:30 a. m.

HENRY C. WENTWORTH, General Passenger Agent.
H. E. SARGENT, Gen'l Superintendent, Chicago.

*Sundays excepted. †Mondays excepted. ‡Saturdays excepted, §Mondays excepted.

CHICAGO, DANVILLE AND VINCENNES RAILROAD.

Milwaukee Depot—Corner Canal and Kinzie sts., West Side. Freight Office at C., C. & I. C. Co.'s Office, corner Halsted and Carroll sts.

Mail Train Chicago time	3:45 p. m.	9:15 a. m.

Prof. Wm. Denton's Works.

THE SOUL OF THINGS; OR PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton.

This valuable and highly interesting work has become a part of the standard literature of the country.

Price, $1,50cts, Postage, 20cts.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A valuable scientific work.

Price, $1,50cts. Postage, 20cts.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth thousand, revised and enlarged.

Price, 10cts., Postage, 2cts.

THE DELUGE, IN THE LIGHT OF MODERN SCIENCE.

Price, 10cts., Postage, 2cts.

WHAT IS RIGHT. Price, 10cts., Postage, 2cts.

BE THYSELF. Price, 10cts., Postage, 2cts.

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Address S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOURNAL, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and at regular rates thereafter.

OSAGE ORANGE HEDGING.

It is no longer a problem to be solved that Osage Orange Hedge is the cheapest and best fencing for all prairie lands. There is no difficulty in cultivating the hedge from the seed, in three years time, so as to make a fence that will protect the enclosure from all animals from the size of a rabbit to the largest of domestic animals.

Now is the proper season of the year for every farmer to lay in sufficient seed to build all the fences he wants.

Full instructions for preparing the seed and the ground will accompany each package.

Any quantity will be furnished of the very best quality, [new seed gathered by Dr. A. Pitts, of Waco, Texas, during the last year, warranted to be of the very best quality,] will be sent by mail in four pound packages, postage prepaid, on receipt of [illegible]. Address J. C. Bundy, 189 South Clark Street, Chicago, Ill.

ORTON'S

PREPARATION.

PATENTED JUNE 14, 1869.

The Appetite for Tobacco Destroyed.

LEAVE OFF CHEWING AND SMOKING THE POISONOUS WEED TOBACCO:

One of the greatest discoveries of the age!

No humbug!

A Cure warranted if used according to directions, or the money refunded.

Read the Evidence.

CERTIFICATES.

The following are a few selected from the multitude of certificates in our possession.

[Our certificates of cure are not like many certificates of the day, manufactured to SUIT, bearing false and fictitious names for the purpose of deceiving the people, but from living witnesses, men of good standing, who can be found at their places as named by the certificates, men who will bear witness to the truth and nothing but the truth.]

From John A. Kennardy.

Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbug.

John A. Kennardy.

Lamoille, Ill., Feb., 17, 1868.

This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

Frederick Barrett.

Galion, Ohio, Jan., 4, 1870.

Orton's Preparation for curing Tobacco users is genuine. It will cost you less than tobacco while using it, and the only BAD effect resulting from its use will be the reduction of your grocer's profit on tobacco, and yourself freed from a very vile, injurious, and expensive habit.

Rev. Isaac Crouse.

From N. B. Fleming, Harrington, Delaware.

Harrington, Kent Co., Del., Dec., 7 1869.

I hereby certify that I have been an inveterate user of Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outlay of two dollars. CHEAP ENOUGH.

N. B. Fleming.

From Andrew Brown, Esq., Sacramento, Cal.

Sacramento, Cal., July 15, 1869.

After using Orton's Preparation twelve days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for fifty-five years. I think highly of the Preparation.

Andrew Brown.

From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., Feb., 8, 1870.

This is to certify that I had used tobacco for 28 years. I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failed—her own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to fifteen pounds in weight since we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

From J. W. Wilber, Cloverdale, California.

Cloverdale, Cal., Sept., 25, 1869.

Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September, A. D. 1869.

D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870.

CUMBERLAND, ss. Personally appeared, C. B. COTTON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me,

RICHARD K. ROBINSON, Justice of the Peace.

30,000 boxes have been sold! Every box has been warranted. In no case has a return of money been demanded. ONE THOUSAND DOLLARS will be paid for any case this Preparation has failed to cure!

☞ The law will be promptly enforced against all infringements!

The Price of ORTON'S PREPARATION is $3,00 per box, or three boxes for $6,00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

REMITTANCES.—Send money by Money Order or Registered Letter, either of which all Postmasters furnish. Money sent thus at my risk.

Great inducements offered to Agents.

C. B. COTTON, Inventor and Proprietor,
Portland Maine.

JOHN C. BUNDY, 187 and 189 So. Clark Street, Chicago, Ill., GENERAL AGENT for the West, to whom all Orders, Applications for Agency, etc., should be addressed.

Vol 8 no 3 tf.

THE EUGENIA and other rubber goods of exquisite workmanship, for gentlemen and ladies' use, can be had at this office. Send for circulars, enclosing stamps for return postage.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞ Good mediums always in attendance

NEW BOOKS.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit.

In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

DR. FAHNESTOCK is a thorough believer in spirit communion, and reduces in this work the *modus operandi*, to a demonstration.

The following is the table of contents of this valuable work.

CHAP. I.—HISTORICAL SURVEY. Mesmer not the discoverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The author's remarks.

CHAP. II.—Of the causes which have retarded the progress of the science.

CHAP. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.; I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.

CHAP. IV.—Theory of this state.

CHAP. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP. VI.—Phreno-Somnambulism.

CHAP. VII.—Of the senses; I.—Motion; or, the power to move.

CHAP. VIII.—Of the functions of the faculties. I.—Consciousness. II.—Attention. III.—Perception. IV.—Memory. V.—Association. VI, AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will.

CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. 1.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judgment, 9.—Imagination, 10.—Will.

CHAP. X.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer. Mental alchemy or electrifying.

CHAP. XI. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicians of Egypt. III.—Of the "mysterious lady." IV.—Of the earth mirrors. First earth glass, Second earth glass. V.—Second sight. VI.—Phantasms.

CHAP. XII.—Transposition of the senses.

CHAP. XIII.—Natural sleep.

CHAP. XIV.—Natural Somnambulism. I.—Trance.

CHAP. XV.—Of Intuition.

CHAP. XVI.—Presentiment or foreknowledge.

CHAP. XVII.—Of interior prevision. II.—Of exterior prevision. III.—Prophetic dreams. IV.—Witchcraft.

CHAP. XVIII.—Sympathy. I.—Clairvoyance. Clairvoyance at a distance.

CHAP. XIX.—Of the sense of hearing.

CHAP. XX.—Of the senses of smell and taste.

CHAP. XXI.—Of the sense of feeling.

CHAP. XXII.—Of the sense of motion. Of their physical strength.

CHAP. XXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambulism upon diseased subjects.

CHAP. XXIV.—Artificial Somnambulism considered as a therapeutic agent.

CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilepsy. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inflammatory rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.—Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XVII.—Case.

CHAP. XXVI.—Surgical operations.

CHAP. XXVII.—Obstetrical cases. Conclusion.

This valuable work is for sale at this office, at $1.50 per volume, postage 20 cents. See book list in another column. ☞ The trade supplied on reasonable terms.

A BOOK FOR EVERY HOUSEHOLD,

The Chester Family,

OR

The Curse of the Drunkard's

APPETITE.

BY JULIA M. FRIEND.

Moderate Drinking is the Source of all Drunkenness

The authoress has given her life, for twelve years as a CLAIRVOYANT PHYSICIAN, to the healing of disease. The various incidents of the story are taken from real life, with but a slight coloring of fiction.

Price, $1,00, Postage, 18cts.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark street, Chicago Ill.

WATERS'

NEW SCALE PIANOS.

WITH IRON FRAME

Overstrung Bass, and Agraffe Bridge.

MELODEONS,

CABINET ORGANS,

THE BEST MANUFACTURED.

WARRANTED FOR SIX YEARS

A GREAT OFFER

Horace Waters, 481 Broadway, New York will dispose of ONE HUNDRED PIANOS, MELODEONS and ORGANS of six first-class makers, at extremely low prices, for cash, during this month, or will take from $5 to $25 monthly, until paid; the same to let, and rent money applied if purchased. Chickering pianos are included in the above offer. Illustrated Catalogues mailed. Warerooms 481 Broadway, New York.

HORACE WATERS.

Testimonials.

The Waters' Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters' Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr. Waters' store, the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal, Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood and Gregory, Mt. Carrol, Ill.

Horace Waters, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering and Stoddarts here.—C. Rice, Perth, C W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters' Piano ranks with the best manufactured in America.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which show a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several fairs. Many people of the present day who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Piano Fortes now in our residence, where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

v 8 n 17 tf

HERMAN SNOW, 319 KEARNEY St., SAN FRANCISCO Cal. keeps the RELIGIO-PHILOSOPHICAL JOURNAL for sale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago and Boston prices. Spence's Positive and Negative Powders, Planchettes, etc., always on hand.

v7 no11 tf

Frontier Department.

BY............................ E. V. WILSON

Spiritualism vs. Adventism.

The following letter speaks for itself. It is but one more of the false statements made by the false prophets, claiming to reveal the hypothetical views of the prophets of Israel.

Chicago, March 11th, 1870.

BROTHER ZUG:—Your letter came to hand yesterday, and I respond to-day. Mr. Miller's reputation is not such that I will meet him in a public discussion. The brethren here who are acquainted with his position are opposed to my having anything to do with him. I will discuss with any gentleman of good standing and ability. Brother Reed told me yesterday that he would not disgrace himself by holding a discussion with Wilson. We are well, and hope you and yours are enjoying the same blessing.

Your brother in hope,

J. M. STEPHENSON.

Israel Zug, Franklin Grove, Ill.

TO MESSRS. REED and STEPHENSON:—You were not called on by your brethren of Franklin, to hold a discussion with Miller, but E. V. Wilson. Why should you use Miller's name, or refer to him, when his name was not mentioned in Mr. Zug's letter? Only because you thought to use the faults of an unfortunate man, to misrepresent one whom you dare not meet. I now call on you to make good your charges against me, or stand convicted before the public of uttering slanderous falsehoods. I have been eleven years before the public as a lecturer. I met Mr. Stephenson in debate in Berlin, Wis., some years ago and completely used him up. I refer to the citizens of Berlin. Since then, Mr. Stephenson has on every occasion, slandered and lied about us. At Daysville, Ogle County, Mr. Stephenson made many false statements before the people about us. He then offered Dr. Newton a resolution challenging us to discuss it before his own people, and when we accepted and put in an appearance, he fled like a whipped cur, when we came to meet him—coward that he is.

Again, when engaged in Franklin Grove for a course of three lectures, on the 25th, 26th and 27th of April last, my friends, all responsible citizens, called on Mr. Zug, a leading Adventist, informing him of my coming, requesting him to call on Mr. Stephenson, who had threatened us with blustering bravado, to be on hand, hence the call, and the answer.

This Elder J. Stephenson, this false prophet of Christ, whose predecessors have fixed the day for the destruction of the world many, many times,—each prophet as well as prophecy a lie,—falls back upon the testimony of one Reed, whom we do not know, and who, we believe, does not know us even by sight. Moreover, this same Stephenson stated publicly to his people of Ogle County, Ill., that he knew us well, and that the Spiritualists of Northern Wisconsin would not recognize us or engage us to lecture for them, when at the same time we were advertised as the speaker for the conference meeting to be held at Oak Hill, Wis., only a few miles south of where Mr. Stephenson was living. At this quarterly meeting, the Spiritualists of Northern Wisconsin passed a resolution, declaring the statements of Elder Stephenson a lie, and endorsing us as deserving of their full confidence. This vote was taken on Sunday, the 29th of Sept. 1869, and this year, this same Elder Stephenson shirks the responsibility of his own falsehoods on to the shoulders of one Elder Reed.

Mr. Zug, like a true man, on the receipt of Elder Stephenson's letter, called on my friends and laid it before them. My friends demanded that Messrs. Reed and Stephenson should make good their statement. Mr. Z. conceded the propriety of this, and wrote to Reed, or Reed and Stephenson, to make good their statements. To this letter demanding evidence, and up to this date, May, 10th inst., these false prophets have not replied.

And now, Messrs. Reed Stephenson and Co., I charge you as false prophets, misrepresentatives of God and the Bible; of slandering your brother man; of cowardice and misrepresentation. Neither of you dare meet me in Dixon, Ill., on the 30th or 31st of August, and on the 1st and 2nd of Sept., 1870, and make good your charges.

I also challenge you or either of you, to a discussion on the resolution so frequently offered to your people,—viz. RESOLVED: That the Bible, King James' Version, sustains modern Spiritualism in its teachings and phases.

The discussion is to be carried on under strict parliamentary usages. I affirm. Come to time, followers of lying spirits and false prophets, or ever after hold your peace.

To the faithful and true men and women, Adventists of Dixon, Daysville, Franklin Grove, Rochelle and Pine Rock, you know that the Spiritualists of your counties sustain me, and that this man Stephenson has again and again abused us and challenged us to discussion, and now backs from his position.

You are bound by every principle of right, to make this shepherd of your flock meet the man he has falsified, slandered and belied, face to face, before you, or cast him overboard as one unworthy to be the shepherd of an honest people. We live at Lombard, Ill.

◆

Methodist Missions.

We clip the following from the N. Y. *Tribune* of Tuesday, Nov. 16th, 1869.

The fifty-first anniversary of the Missionary Society of the Methodist Episcopal church, was celebrated last evening in the large hall of Cooper Institute. A numerous audience of ladies and gentlemen filled the room, listened attentively to the speaking, and joined with hearty earnestness in the singing of the hymn with which each speaker was alternated. The Rev. Mr. Butler, D. D., who has recently returned from the missionary stations of India, was the first speaker. He said: "I was glad to find in the last number of *The Missionary Advocate*, a census showing that in the valley of the Ganges there are more than 15,000,000 human beings. Thus our responsibility comes before us under the solemn conviction that more than 15,000,000 there live in a state of sin, nearly one-half of the population of this country. Cities are there in the valley of the Ganges, and if they are saved, it will be by our fidelity, and if they are allowed to perish, it will be by our neglect.

Now, sir, it is very natural for me to say that my waking thoughts go out there. A few thoughts that my time gives me to present to you, will relate to the claims of India upon the Methodist church; and in the second place, from the church meeting that claim, and that thoroughly, to which God is beckoning us forward in the great work we have undertaken. We have to day seventeen missionaries upon the ground, which is the same as thirty-four would be to the United States. They have associated with them over one hundred teachers, and we have six hundred and fifty members of our churches. We have two offices, a printing establishment, and occupy sixteen of the old cities of that great valley. But, sir, there are millions who never saw the face of a missionary, and who will die and be buried before they hear the sound of a Savior's name. We have little idea here of the necessity of the work of God presented to us. These men are lost, they are perishing,—who feels for them as they ought to do? I answer, that on the minds of some men there is a feeling in regard to their state, and they put the old unction to their souls that it is not as bad as it is pictured. Why, sir, there are scenes there—the filthiest scenes in this world. You may well exclaim, in the language of the Apostle:

"Altogether they have become filthy, and there is none that doeth good, no not one."

What is to become of the souls of these people? If God were to admit such people into heaven, the saints would leave. Among these fifteen millions you would hardly find fifteen that you would find fit to be associates for your wives and families, or even sons. Now, what is to become of them in the world to which they are hastening? What does God say in relation to the condition of these people? "Unless a man be born again, he cannot enter the kingdom of heaven."

It is a dreadful thing to think of the ruin that Satan has wrought among these men; that they are living in sin and dying without hope. "There is no other name among men whereby they can be saved," and there are six hundred and fifty instances that the gospel you send can save men. Every one of that number is an evidence that the power of the gospel of Jesus Christ can reach the hearts of these people.

The Methodist church contributed last year the sum of $650,000. Across the line in Canada, or over the Atlantic, both of those churches, although much poorer, are in advance of us, if not in the missionary spirit, at least in the liberality. I find that out of 60,000 members of the Canadian society they have contributed $70,000 in gold, and the Wesleyan Methodist church in Great Britain has appropriated $975,000 as the contributions of less than a million members. Nearly $2 in currency each. Our church contributed the sum of fifty cents and a fraction, for each member, for the support of missionaries last year. Why, sir, if we contributed as they did in Canada last year, more than $2,000,000 would have been supplied for the cause. If there is anything that we desire for our church, it is that she should be brought to feel in this important question, and take up a higher standard of liberality in years to come. India never presented such an opportunity as she presents to-day, and we should make efforts to possess the key to the whole heart of the Eastern hemisphere, and to save her, we should bring every effort to bear upon it.

What an awful condition. Why has the Rev. Butler left the Ganges? If his waking thoughts go out there, why not stay there? Wonder Jesus don't take a trip down there. These men would treat him better than the Jews did. "These men are lost, they are perishing,—who feels for them?" Where is God? we would ask.

"Why, sir, there are scenes there—the filthiest scenes in this world. You may well exclaim in the language of the apostle, 'Altogether they have become filthy.'"

"If God were to admit such people into heaven, the saints would leave."

This is strong and rather hard on God. Only think of a Methodist minister in New York declaring before God that if he let these people of the Ganges into heaven, the Methodists would leave, for are they not saints?

We think we have never heard more blasphemy uttered than the thoughts of Butler.

We remember the Democrats declared that every respectable Democrat or white man would leave Congress when the negro came in. And as no one has left Congress or the Senate on the entrance of the negro, we presume that there are no decent men in Congress. So when these people of the Ganges enter the kingdom of heaven, we shall see whether there are any saints there or not. Will you leave, Rev. Butler?

◆

E. V. Wilson's Appointments

For June, 1870, are as follows:

McHenry, Ill., Tuesday, May 31st, and Wednesday evenings June 1st—two lectures, and seance Wednesday afternoon at 3 o'clock.

New Boston, Mercer Co., Ill., Saturday and Sunday, June 4th and 6th. This is the yearly meeting of Spiritualists of New Boston and vicinity.

Let the friends come out, and let us have a good time. Brother Blackmer, the sweet singer and friend of children, is expected to be present to cheer us with music and song. Come together, friends. Let us meet on Saturday, at 10 o'clock A. M., and the God of Jesus will be with us in spirit.

Des Moines, Iowa. On Monday evening, June 6th, we will give a seance for tests and reading of character.

Nevada, Story County, Iowa on C. N. W. R. R.—Tuesday, Wednesday, Thursday and Friday evenings, June 7th, 8th, 9th and 10th,—four lectures. This will be our last visit to Iowa this summer. Let our friends come out.

Dixon, Ill, on Saturday and Sunday, June 11th and 12th, three lectures and one seance.

Mendota, Ill., Monday, Tuesday and Wednesday evenings, June 13th, 14th and 15th.

Saugatuck, Mich., mouth of Kalamazoo river, on Friday evening, June 17th.

At or near Lewis' Mills, Mich.,—a two day's Grove Meeting on Saturday and Sunday, June 18th and 19th.

Sister Cutz will be present with us, and all know that she is a host in herself. At this meeting we expect a joyous time. Meeting will come to order at half past ten in the morning, Saturday the 18th.

At Hastings, Barry County, Mich., on Friday evening, Saturday and Sunday, June 24th, 25th and 26th, four lectures. Three day's meeting in the grove, if fair weather. Brother Reed writes, "Come along with your angel hosts."

But we say, let the multitudes of men and women come and the angels will be with us.

Hastings is on the Grand River Valley and Jackson R. R. Brothers and sisters, let us have a good old fashioned love feast, notwithstanding our Methodist brothers claim the copyright of the love feast.

We will be in Morris, Ill., on the 1st, 2nd, and 3rd of July.

We can lecture on Tuesday and Wednesday evenings, June 28th and 29th, between Jackson and Chicago, on the line of the Michigan Central R. R., if applied for at once. Address us at Lombard, Ill. We will receive orders for books and the JOURNAL.

A joyous programme for you. Let all come in a spirit of love.

Literary Notices.

HISTORY OF AMERICAN SOCIALISM BY HUMPHREY NOYES.

The object of this book is to help the study of Socialism by the inductive method. It is, first and chiefly, a collection of facts; and the attempts at interpretation and generalization which are interspersed, are secondary and not intentionally dogmatic.

It is certainly high time that Socialists should begin to take lessons from experience; and for this purpose, that they should chasten their confidence in flattering theories, and turn their attention to actual events.

This country has been from the beginning, and especially for the last forty years, a laboratory in which Socialisms of all kinds have been experimenting. It may safely be assumed that Providence has presided over the operations, and has taken care to make them instructive. The disasters of Owenism and Fourierism have not been in vain; the successes of the Shakers and Rappites have not been set before us for nothing. We may hope to learn something from every experiment.

The author, having had unusual advantages for observing the Socialistic movements, and especial good fortune in obtaining collections of observations made by others, has deemed it his duty to devote a year to the preparation of this history.

As no other systematic account of American Socialism exists, the facts here collected, aside from any interpretation of them, may be valuable to the student of history and entertaining to the general reader.

The following embraces the contents of the work:—Introduction; Bird's Eye View; Theory of National Experience; New Harmony; Inquest on New Harmony; Yellow Springs Community; Nashoba; Seven Epitaphs; Owen's General Career; Connecting Links; Channing's Brook Farm; Hopedale; The Religious Communities; The Northampton Association; The Skaneateles Community; Social Architects; Fundamentals of Socialism; Literature of Fourierism; The Sylvania Association; other Pennsylvania Experiments; The volcanic District; The Clarkson Phalanx; The Sodus Bay Phalanx; other New York Experiments; The Marlboro' Association; Prairie Home Community; The Trumbul Phalanx; The Ohio Phalanx; The Clermont Phalanx; The Integral Phalanx; The Alphadelphia Phalanx; La Grange Phalanx; other Western Experiments; The Wisconsin Phalanx; The North American Phalanx; Life at the North American; End of the North American; Conversion of Brook Farm; Brook Farm and Fourierism; Brook Farm and Swedenborgianism; The end of Brook Farm; The Spiritualist Communities; The Brocton Community; The Shakers; The Oneida Community; Review and Results; Two Schools of Socialism.

CONJUGAL SIN
AGAINST THE
LAWS OF LIFE AND HEALTH,
AND
THEIR EFFECT ON THE FATHER MOTHER AND CHILD.
BY AUGUSTUS K. GARDNER, A. M., M. D.
Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENTS.

I. The Modern Womens' Physical Deterioration. II. Local disease in children and its cause. III. At what age should one Marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The injurious results of Physical Excess. VII. Methods used to prevent Conception and their consequences. VIII. Infanticide. IX. Conjugal relations during the period of Menstruation. X. Conjugal relations between the old. XI Marriage between Old Men and Young Girls XII. What may be done With Health in View, and the ear of God before us. Appendix.

Price in cloth, $1.50, postage 16 cents; in paper, $1.00, Postage 8 cents. The Trade Supplied.

Address S. S. Jones, 187 and 189 So. Clark St., Chicago Ill

PHOTOGRAPHS FOR SALE.

Photographs of Pythagoras and Plato, spirit guides of Mr. and Mrs. Albert Stageman. For sale by the undersigned. Price, four-four size, $1,25 card 25c. Liberal discount by the dozen.

Also "Little Violet" spirit control of Fet Anderson.

Address, ALBERT STAGEMAN, Allegan, Mich.

Vol., No. 8—4t.

NEW EDITION—REVISED AND CORRECTED.
THE VOICES.
Three Poems.
VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.
By Warren Sumner Barlow.

THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

THE VOICE OF A PEBBLE delineates the individuality of matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

Printed in beautiful type, on heavy, fine paper bound in beveled boards, in good style; nearly 200 pages. Price $1,25, postage 16 cents. Very liberal discount to the trade.

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189 South Clark St., Chicago, Ill

COSMOLOGY
BY
George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e. g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and planets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But notwithstanding this crowning attribute, all cosmologists must in the beginning, start without where on to rest so much as the sole of their foot, and make the best of such foundation. We claim no more.

The Book is elegantly printed and superbly bound.

Price $1,50, postage 20 cents.

For sale at the Religio-Philosophical Journal Office,

Health by Good Living.
BY W. W. HALL, M. D.,
Editor of Hall's "Journal of Health."

THIS book is to show how high health can be maintained and common diseases cured by "good living," which means eating with a relish the best food, prepared in the best manner.

The best food includes meats, fish, poultry, wild game, fruits, and the grains which make bread.

The best cookery preserves the natural tastes and juices.

As there can be no "good living" without a good appetite, how to get this great blessing without money and without price, is pointed out, and, it is hoped, in very clear and plain terms.

Some of the subjects treated are:—

The object of eating: Power to work: Early breakfast: Dinner-time: Luncheon: Eating "down town;" What shall a man do? What shall fat men eat? How to get fat: Bad blood: Diet for the sick: Spring diseases: Children's eating: Forcing children to eat: Young ladies' eating: Cold feet and headache: Billiousness: A lazy liver: Mischievous tonics: The out-door air: Why are we dispeptic? Discomfort after eating: Cole slaw: Certain cure of neuralgia: Nervous debility: Air and exercise: Food cure, etc., etc.

It tells

How to cure dyspepsia: How to cure neuralgia: How to cure billiousness: How to cure nervousness: How to cure exhaustion: How to get a good appetite: How to get lean: How to get good sleep: How to maintain high health: How to avoid disease: And all these without medicine; without money; without price.

It tells about

Luncheons and how to take them: Late dinners and how to take them: How drunkards are made at eating-houses: How girls are spoiled at boarding-schools: How health is lost: How home love is lost: How novel-reading ruins them: How love of dress is instilled: How young men are talked about: How bad matches are made: How good wives are made at home: How home influences purify.

Price $1,50. Postage 16 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 189, So. Clark street, Chicago, Ill.

THE GREAT BOOK OF THE AGE!
ENTITLED,
"FRESH EGGS AND YELLOW BUTTER."
Now in Press, and Nearly Ready for Delivery.

Being the practical results of Modern Chemistry by some of the most eminent French, American, German and Russian Chemists.

This invaluable work should be in the hands of every Grocer, Produce Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a profitable business.

It contains sure methods of keeping eggs in a fresh state at least one year, at an expense of less than one cent per dozen by the NEW LIQUID PROCESS and the DRY FRENCH METHOD, both easily prepared and

UNPARALLELED
As Sure and Reliable Egg Preservatives,
—Never Before Published—

and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition—without tarnish, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the

FRESH LAID EGG.

ALSO,—How to prepare Kerosene Barrels by a new and cheap method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other purposes.

ALSO,—How to render sour and rancid Butter sweet; and how to give white and streaked butter a uniform and natural color;—and the best methods of mixing and repacking butter for market.

ALSO,—Improvements in Cheese-making.

ALSO,—How to prevent milk from souring.

ALSO,—Superior methods for curing Beef, Hams, and other meats.

ALSO,—How to arrest fermentation in cider, and keep it sweet.

ALSO,—How to make No. 1 Vinegar at 7 cents per gallon in 48 hours without acid—wholesome and pure, and warranted good for pickling purposes.

ALSO,—How to test and refine Kerosene Oil.

ALSO,—How to Manufacture Candles, Inks, Cements, Paints, Varnishes, Hard and Soft Soap, Washing Compounds, Baking-Powders, &c., &c.

ALSO,—How to Tan the Skins of animals, either with or without the Hair, Wool, or Fur on them, in 48 hours, and how to color furs so as to imitate those of superior grades.

ALSO,—How to make new and instantaneous Hair-Dyes,—Hair-Oils, Hair-dressing Compounds, &c.

ALSO,—How to color Cloth,—all shades, with New Aniline fast colors, and dying in all its branches.

ALSO,—How to Plate Metals without a battery giving full instructions, so that every one can readily plate with Gold, Silver, Copper, Zinc, and Tin.

ALSO,—How to use Carbolic Acid for healing Wounds, Burns, Sores, Cuts, and curing Boils, Bruises, Felons, Frost Bites, Inverted Toe-Nails, Rheumatism, Neuralgia, Ringworm, Salt Rheum, Cancer, Scrofula, &c., &c.

ALSO,—How to prevent Timber from Decay, and render it Fire-proof.

ALSO,—How to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.

And many other New and Valuable formulas, with FULL DIRECTIONS, so that any one can prepare, and use them.

☞ For further particulars, send for Descriptive Circular,—Sent FREE.—

Published by the WESTERN NEWS COMPANY,—Wholesale Booksellers, Stationers, & News Dealers, 121 and 123, State St., Chicago, Ill., to whom all communications should be addressed.

No. 7, Vol. 20.—tf.

TO THE PUBLIC.
For sale at the following low prices:
FIRST-CLASS APPLE TREES

60,000 two years, 3 to 5 feet, $20, per 100.
40,000 one year, 1½ to 3 feet, $12, per 100.
10,000 Hislop and Transcendent Crab, 4 to 6 feet, $25 per 100.
3 000 Pears,—Flemish Beauty, 2 to 3 feet, 50 cts. each.
10,000 Cherry,—Early Richmond, 4 to 5 feet, 50 cents each.
60,000 Assorted Evergreens, 1 to 5 feet, 25 cts. to $1 each.
75,000 Arbor Vitae, for hedges and screens, 1½ to 2 feet, $14 per 100.
25,000 Doolittle Improved Black Cap Raspberry, $3 per 100; $15 per 1,000.
5,000 Davidson's Thornless, $4 per 100.
60,000 Concord Grape Roots; selected, $7 per ton; $50 per 1,000; extra, $10 per 100; $75 per 1,000.
100 Barrels Pure Cider Vinegar 25 cents per gallon.
25 Barrels Pure Grape Vinegar, 40 cents per Gallon.

I will deliver any of the above articles on railroad at the prices named.

Money should accompany the order, or satisfactory references given. Or goods will be shipped marked C. O. D., where one-fourth the amount of the bill is sent with the order.

Prompt attention given to all orders directed to

ISAAC ATWOOD.
Rock Lake Vineyard and Nurseries
LAKE MILLS, WIS.

NEW EDITION,
REVISED AND IMPROVED.
THE STARLING PROGRESSIVE PAPERS COMPLETE

Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Life—Individual Reform—National Reform The Divine method—The Spiritual Republic—A Remarkable Vision—Sayings not Prophesyings—Secularity—What am I, whence proceed, and for what end, whence drew I being, to what period tend?—Ideas and their Progress—The Hereafter—What think ye of Christ?—Regeneration—The utility of pain—A Plea for little ones—Angels, what are they?

What is man—World of wonders—Cheerfulness—Utility of tears—Earnest words to mothers—Selfhood—"And when he came to himself" What is faith, Be not afraid only believe, A private Seance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a woman's, News from the Spirit world, Transformation of our globe, and final disappearance of [illegible] and all diseases. The book numbers nearly one hundred pages, with illuminated title page and will be mailed to any address for the low price of [illegible] Please address W. D. Reichner, No. 237 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago.

Vol 7. no8

MRS. F. W. STEPHENS.

Clairvoyant and Test Medium, No. 46 11th Street, Sacramento, California.

vol8 6t

THE DAVENPORT BROTHERS.
The World Renowned
SPIRITUAL MEDIUMS.
Their Biography,
—AND—
ADVENTURES IN EUROPE
AND
AMERICA.
SPLENDIDLY ILLUSTRATED

This is the most thrilling work in the whole Spiritualistic Literature, and will be the means of adding thousands to the ranks of Spiritualism. It exceeds in intense interest any novel and every word of it is truth.

[illegible] pages. Price $1 50. Postage 20 cents.

Address S. S. JONES,

PREMIUMS
Immense Premiums!
PREMIUMS!

$100.00, IN GOLD.
$200.00, IN GOLD.
$300.00 IN GOLD.
$400.00 IN GOLD.
$500.00, IN GOLD.
$600.00, IN GOLD.
$700.00, IN GOLD.
$800.00, IN GOLD.
$900.00, IN GOLD.
$1,000.00 IN GOLD.

MAGNIFICENT!

The above Premiums are offered to agents of the Positive and Negative Powders. Such immense Premiums in addition to the very large and liberal commissions which are given to agents of the Positive and Negative Powders, make such an agency more profitable than any other that can be under akea. For the terms and conditions on which the above Premiums will be given, and for all other information, address PROF. PAYTON SPENCE, M. D., BOX 5817, NEW YORK CITY. Also read the rest of this column.

THE CELEBRATED CASE
OF
HUSTON RUSSELL

Terrific Attack of Tic-Douloureux, or Neuralgia, lasting nearly two years.

Skilful Physicians fail to cure it.
Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE
POSITIVE POWDERS.
IS CURED,
AND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebraska, Dec., 22, 1869.

This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days; at times I was easy, when under the influence of medicine but confined to my bed. I called on another doctor, by the advice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instruments and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 15th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Six boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank God on the 15 of May 1869, I commenced taking Spence's Positive Powders. My weight then was 132 pounds; now it is 187, and I know that it was the Positive Powders that cured me.

HUSTON RUSSEL.

Seal of Nemaha County Nebraska.

Subscribed and sworn to, before me this 22nd day of December, 1869.

JAMES HACKER.
County Clerk of Nemaha County, Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful cures.

WILLIAM POLLOCK.
Postmaster at Brownville, Nebraska.

On the 29th day of September 1867, Huston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards, but got but little relief. I have used Spence's Positive and Negative Powders in Scarlet Fever and Diarrhoea, and found them to be good for those complaints.

JEROME HOOVER.

On the fifteenth of September, 1868, Huston Russell came to me with a furious Tic-Douloureux, Neuralgia. I had him under treatment until last April, 1869, at which time he was dismissed improved.

WM. ARNOLD.

State of Nebraska, County of Nemaha.

I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Seal of Nemaha County, Nebraska.

Witness my hand, and seal of said County, this 22nd day of December 1869.

JAMES H. HACKER. County Clerk.

For further information about the Positive and Negative Powders, see advertisement below.

THE GREAT SPIRITUAL REMEDY
MRS. SPENCE'S
POSITIVE & NEGATIVE
POWDERS.

The Magic control of the Positive and Negative Powders over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The Positives cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the Positive and Negative are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices;
1 Box, 44 Pos. Powders, [illegible]
1 " 44 Neg. " [illegible]
1 " 22 Pos. & 22 Neg. [illegible]
6 Boxes, - - - - [illegible]
12 " - - - - [illegible]

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37½ St. Mark's Place, New York.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New-York City.

If your Druggist hasn't the Powders, send your money at once to [illegible], as above directed. For sale also at the Office of the [illegible] Jones, 187 and 189 South Clark street.

Vol 7 No 11